Whither Is Methodism Tending, by Pres. Charles J. Little

Mr. Wirt's Story of His Thrilling Journey Home Life in Scotland, by Rev. James Stalker, D.D.

Volume LXXXV *Number 25*

THE CONGREGATIONALIST

Printed by Plymouth Pulpit

Boston Thursday 21 June 1900

Dr. Storrs's Superb Ministry

However he might lend himself to public uses, and however scholarly might be his tastes, his preaching and his pastorate were ever his main haunt, his true vocation, with which no avocations, however exigent or alluring, were allowed to interfere. His ministry was commanding by its dignity and superb by its success. . . . Dr. Storrs's theology represented the most conservative type of the traditional Protestantism in our time, so invested with gorgeous rhetoric as to have its outlines much obscured and losing half its terrors "in losing all its grossness." . . . His preaching dealt with those ethical and spiritual realities which are the common property of all religious people. He was seldom hortatory, preferring to appeal to men's judgment and conscience rather than their emotions. . . . In matters of pure thought he added nothing to our time. The new criticism, theology and science found no furtherance in him, and acceptance only when he had exhausted every resource of opposition. The traditional system of theology looked to him for its most imposing and august expression, the city of his adoption for the inspiration of its loftiest civic and educational ideals, his opponents for a courtesy that never failed, and his friends for a fidelity of which they could never expect too much.—*New York Evening Post.*

Commencement Dates

The following list includes the Commencement and Anniversary days of the leading educational institutions. Additions or corrections will be welcomed and should be sent promptly:

UNIVERSITIES AND COLLEGES

Amherst, Amherst, Mass.,	June 27
Bates, Lewiston, Me.,	June 28
Bowdoin, Brunswick, Me.,	June 28
Colby, Waterville, Me.,	June 27
Dartmouth, Hanover, N. H.,	June 27
Hamilton, Clinton, N. Y.,	June 28
Harvard, Cambridge, Mass.,	June 27
Middlebury, Middlebury, Vt.,	July 3
Radcliffe, Cambridge, Mass.,	June 26
Trinity, Hartford, Ct.,	June 27
Union, Schenectady, N. Y.,	June 27
Vermont, Burlington, Vt.,	June 27
Wellesley, Wellesley, Mass.,	June 26
Wesleyan, Middletown, Ct.,	June 27
Wheaton, Wheaton, Ill.,	June 28
Williams, Williamstown, Mass.,	June 27
Yale, New Haven, Ct.,	June 27

SEMINARIES AND ACADEMIES

St. Johnsbury, St. Johnsbury, Vt.,	June 22
Thayer, Braintree, Mass.,	June 23

Marriages

The charge for marriage notices is twenty-five cents.

BRENEMAN—BEEDE—In Lewiston, Me., June 14, Wm. Breneman of Dayton, O., and Helen R. Beede of Auburn, Me. Both are under appointment of the American Board to the North China Mission, with station at Tientsin.

JACKSON—BROWN—In Peabody, June 14, by Rev. C. C. Carpenter of Andover, Lester L. Jackson and Alice Marsh Brown, both of Peabody.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

KELLOGG—In Hoquiam, Wn., May 11, Rev. Sylvanus H. Kellogg, aged 79 yrs.

RICHARDSON—In Lynnfield Center, June 9, Miss E. Augusta Richardson, aged 67 yrs.

STEWART—In Newport, Vt., June 2, Deacon Edward A. Stewart, aged 68 yrs.

DEACON HORACE CHILDS

Died at Henniker, N. H., June 8, in the ninety-third year of his life, Deacon Horace Childs. Deacon Childs was born in Henniker, Aug. 10, 1807, and was the son of Solomon Childs, one of the original settlers of the town. In his early manhood he became a bridge builder and obtaining contracts for the bridges on the Worcester and Nashua railroad and the Northern railroad in New Hampshire, then in the process of construction, he laid the foundation of a modest fortune before he was thirty years of age. He married Miss Matilda Taylor of Lempster, N. H., a lady of rare worth, and their happy married life continued till about five years ago, when she died. Deacon Childs was an earnest Christian, of blameless life and untiring in efforts for the good of others. For many years he cheerfully met a fifth or a sixth of the expenses of worship connected with his church. A few years since he gave the church a parsonage. He was a warm friend of education and early in his life put up a building for an academy and gave it to trustees to be held for the town. He had no children, but the children of others were welcome in his home and several were brought up by him and his wife. He lived for his church and his God, was always at public worship and the week night prayer meeting, and shared generously in the benevolences of the church. The eldest of eleven children, he yet survived them all. In his great age he was tenderly cared for by a nephew and his wife, Mr. and Mrs. Curtis Childs of Henniker. The funeral took place at Deacon Child's late residence in Henniker, June 11, and was conducted by his pastor, Rev. Tilton C. H. Boston, assisted by Rev. Addison P. Foster, D. D., of Boston, Mass.

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
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ECKSTEIN	Cincinnati.
ATLANTIC	New York.
BADLEY	New York.
BROOKLYN	New York.
JEWETT	New York.
ULSTER	New York.
UNION	New York.
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Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, *President.*
Rev. W. C. STITT, *Secretary.*
W. C. STURGES, *Treasurer.*

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Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

June 16, 1900.

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CENTENNIAL STATISTICS

A NEW EDITION of the paper on Missionary Statistics presented at the Ecumenical Conference by Rev. James S. Dennis, D. D., has been published by the Fleming H. Revell Company, New York, Chicago and Toronto, and will be sent postpaid at the following prices: Single copies 10 cents; 25 copies $2 00; 50 copies $3.50; 100 copies $6.00.

THE CONGREGATIONALIST

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The Christian World

The Edwards Tablet

In our next issue we shall report the proceedings in Northampton, June 22, at the unveiling of the memorial tablet to Jonathan Edwards, and publish in full the address of Rev. Dr. George A. Gordon on The Significance of Edwards Today. This week, on our cover page, we give a reproduction of the admirable bronze bas-relief tablet placed on the walls of the First Church, which will be unveiled with appropriate ceremonies on the 22d, one hundred and fifty years after Edwards's departure from the Northampton church. The bronze tablet was designed by Herbert Adams of New York, whose memorial tablet to Bulfinch the architect, recently placed in the State House, Boston, had shown him to be an artist of promise. To him also has been given the commission of designing the statue of Channing which is to stand in the Boston Public Gardens. Edwards, in life size form, is represented as the earnest prophet rejected of his own, dignified but sorrowful. The portrait, of course, is modeled chiefly on the 1740 portrait of Edwards, now in the possession of Mr. Eugene Edwards of Stonington, Ct., but the artist has not made a likeness only. He has made an interpretation. The architectural features of the tablet and its frame of dark green oak are the work in part of Vincent C. Griffith of New York.

The Caliber of Minister Conger

United States Minister Conger, now our representative at Peking, is a figure on whom the world's eye will be fixed rather conspicuously during the coming weeks and perhaps months. We are glad, as will be all friends of the missionaries now in peril, to learn from a communication in *The Evangelist* that Mr. Conger, at a recent meeting of the Peking Missionary Association, read a paper with the theme, A Layman's View of Missions: Their Needs and Hopes. Mr. Conger asserted that the great majority of Christian people "know very little of the burdens which the missionary bears, the dangers which he meets, the fatigue of his labors and the awful repulsiveness of the life he often sees about him." He insisted that with the growth of American trade in China there must be a corresponding or larger increase of American missionary activity. He testified that during his recent survey of the American diplomatic service in China his coincident examination of American mission stations had fully convinced him that the mission schools and hospitals were doing a splendid work of civilization in China. He closed with the statement, "I have no patience with pessimism. I hope for the early and firmly believe in the ultimate success of missions. They are part of God's plans for the world." What encouragement such words from such a source must have given to the Peking workers at the time, and what a consolation it is now to the supporters of the mission boards and to the kindred of the imperiled American missionaries in China to know that we not only have a minister in Peking who is a resolute, experienced diplomat, but a sympathetic friend of Christian missions.

Where Ministers Labor

How many of the students graduating about this time from theological seminaries will spend their lives as pastors? It is usual to count the whole number as available for the churches. But after a quarter of a century it will probably be found that a large proportion have taken up other kinds of work. The class of 1870, Andover, which observed its thirtieth anniversary last week, graduated twenty-eight members. Of the twenty-one survivors, only six are pastors. Seven are presidents or professors in higher institutions of learning; two are editors of *The Congregationalist;* one is a foreign missionary; one is a home missionary secretary; one is preaching as temporary supply; one is in business; and two are retired. Probably the proportion of pastors in this class is smaller than usual, but it illustrates the fact that the pastorate is only one of several callings for which the theological seminary is expected to prepare its students.

Ecclesiastical Questions in Civil Courts

Rarely, if ever, are differences of doctrinal belief or church government satisfactorily settled by appeal to the courts. Yet, often as this fact has been illustrated, new cases are constantly arising in which parties at variance hope to find their position supported by judge or jury, and spend much money in costs and counsel. Andover Seminary offers an example which now may be appealed to without danger of rekindling the embers of strife, since several of those most interested in the famous trials which began in 1886 have passed away and most of the theological questions then at issue are not now under discussion. We have again examined the charges against the professors, and find ourselves asking how it could ever have been expected that a judge of the civil courts should pronounce on their orthodoxy or want of it. Yet about $30,000 of the funds given to prepare men to preach the gospel were consumed in legal expenses, and what was the result? No professor was removed, no doctrine was overthrown or established. The questions which those most interested desired to refer to the courts were never answered at all. And this is likely to be the result in most cases where Christians go to law over ecclesiastical affairs. The question of the Apostle Paul is still pertinent, "Is it so, that there cannot be found among you one wise man, who shall be able to decide between his brethren, but brother goeth to law with brother, and that before unbelievers?"

The Vermont State Meeting

Vermont combines in its general convention stability with progressiveness. Despite the fact that last week's convention was held at the extreme northern end of the state, the substantial churches throughout its borders were well represented by pastors and delegates. They were there, not because they had a part on the program, but because they believe in sustaining such an institution as a state meeting. We commend this attitude to prominent Congregational pastors in other states who are too seldom seen at their annual rallies. Dr. N. J. Burton of Hartford used to make it a point to attend ecclesiastical meetings of all kinds and he did an immense service to his younger and more obscure brethren thereby. Vermont keeps pace also with the advancing thought of the denomination, as is shown by its action with reference to three important matters now under debate: ministerial supply and demand, interdenominational comity and consolidation of benevolent societies' interests. This action is reported more fully on page 924.

Evangelistic Services by Laymen

For some years past a number of business men have devoted a portion of their summer vacations to holding meetings in country towns of Massachusetts and Rhode Island. These meetings are under the auspices of the state committee of the Y. M. C. A.'s of these two states. Two or three days usually are spent in each town, and when practicable the services culminate in a Young Men's Day on Sunday. These meetings are without expense to the churches. They often arouse much interest and attract large numbers of young men. This year a more extensive work than heretofore is proposed. Plans are being perfected to visit every town on Cape Cod from Provincetown to Falmouth, and a campaign for western Massachusetts is also under consideration. Interest in religion cannot be declining when a company of busy men such as these are give the time they have set apart for recreation to service of this kind, paying considerable sums besides for the privilege of preaching the gospel. They also employ other speakers in their earnest efforts to bring to Christ the young men of New England and to interest them in definite Christian work. They will receive, without doubt, a cordial welcome from the churches wherever they go, and much good will result from their visits.

Summer Camps as Christian Centers

Another noticeable summer activity relating to the Y. M. C. A. is the universities' camp for preparatory schools. During recent seasons there have been a number of outdoor enterprises under the patronage of the association in such places as Lubec, Me., and this year at Lake Winnepesaukee, where the Boston organization will conduct a camp for members and friends, but it is a new thing to maintain a camp entirely for students of preparatory schools, with the object of giving them a happy, wholesome outing along with contact with college men of positive Christian life. The experiment will be tried at Gloucester from Aug. 16 to 30, where 100 boys, divided into companies, can find accommodation and enjoy all the delights of camp life for the sum of $20. A dozen or more leaders, chosen from Eastern colleges and universities, will direct the sports and camp amusements, conduct the religious exercises and give practical talks on school and college life. The underlying purpose is to show the men now in preparatory schools the manly Christian side of college life and so gain a hold on them under these novel out-of-door conditions as to be able to maintain it when they shall become themselves college students. We gladly point out this opportunity for healthful summer recreation to the young men for whom it is particularly designed and their parents, who can learn more about it by correspondence with George Gleason, 3 West 29th St., New York.

Deputations to Mission Fields

Friendly acquaintance between nations is the best guaranty of peace. Nations become acquainted with one another through interchange of visits of representative men having common interests. And the most helpful way to promote such acquaintance is personal intercourse between Christians. We have come into cordial relations with Japanese, Chinese, Armenian and other Oriental Christians, not only through our missionaries, but through visits of preachers, scholars and business men in the interests of Christianity. The deputation sent by the American Board to Japan a few years ago and the more recent one to China have brought these nations nearer to us. The lecture tour of Professor Ladd, through Japan and India, the one now in progress by Prof. G. F. Wright, the Haskell lectureship, which has taken President Barrows to India and is soon to take Pres. C. C. Hall to the same country, all are powerful factors in spreading Christianity and promoting peace. We are gratified to learn that the Board is soon to send out another deputation, this time to India. Secretary Barton and Dr. J. F. Loba of Evanston, Ill., are to be members of it, and it is hoped that some suitable layman will be found to accompany them. A similar deputation is about to go to China from Pennsylvania under Presbyterian auspices. It is composed of three well-known clergymen, one of whom is Rev. Dr. R. S. Holmes of Pittsburg. He is known to many Chautauquans, as he was for a number of years a teacher of normal classes in Chautauqua assemblies. The expenses of the deputation are paid by private individuals. The good results of such visits both at home and abroad are great.

The Trend of Methodism

So significant were the changes projected at the Methodist General Conference last month that we invited Pres. C. J. Little, one of the wisest leaders in that denomination, to interpret for our readers the action of the conference. His article, which appears in this issue, will give to many a clearer knowledge of the distinctive features of Methodism and of its place in the Christian life of the new century. The denomination is evidently making rapid advance in the direction of a wise democracy, relieving it of certain perils from government by officials and promoting its spiritual life. If the itineracy, the class meeting and government by ministers are disappearing, this is only a result of a great religious body adapting itself to present conditions. No other denomination has shown itself more sensitive to these conditions than the Methodist, both as respects theology and administration. It is not going to be disturbed by heresy trials nor by strife for official positions. It has placed itself in position to do larger and nobler service than ever before, and in its increase in power all Christians will rejoice.

Important Christian Meetings in Japan

Such were the gathering of the evangelical alliance, recently held at Osaka, the annual consecration meeting (a three days long *quiet hour*) of Congregational pastors and evangelists in a suburb of Kyoto, and the annual meeting of the *Kumiai* churches, held at the old sacred capital of the empire. Rev. T. Miyagawa, recently returned from his tour around the world, was prominent at these gatherings, and showed that he had come back with fresh zeal for a new evangelistic campaign. It was voted, in view of the lack of a sufficient number of workers, to push the work of theological instruction; to enter at once on aggressive evangelistic service; to continue the preparation of a history of the *Kumiai* churches and the revision of the hymn-book; and to change the time of the annual meeting from May to November. The leading thought at the conference of workers was the experimental value of Christianity and personal fellowship with the living Christ. The evangelical alliance laid plans for a grand new century campaign of preaching the gospel, to be opened next year. At all the meetings there was less feasting and more praying than at similar gatherings in recent years. A quiet seriousness pervades the country, a hopeful spirit of calm determination to carry the name and message of Jesus into every hamlet of the realm. Not for years has the number of inquirers been so large as it is today. The present is a peculiarly fitting time for every believer in foreign missions to pray and give in behalf of questioning Japan.

Admiral Watson Shows His Christian Colors

Admiral Watson, now commander-in-chief of our Asiatic squadron, when in Tokio recently, went with his staff from a reception by the Mikado directly to a special meeting of the Tokio Y. M. C. A. He spoke long and eloquently to the 300 young Japanese before him of the wonderful strides their nation had made since he first visited it. He praised the Y. M. C. A. work unreservedly, and he closed his speech by saying: "I am an old man. I have had many pleasures. I have attained the highest place possible for me to attain in the navy of my country, but I wish to testify before you that it is my hope in Jesus Christ my Saviour which I prize above all else and which sustains me in all I do." It is not surprising that the *Japan Evangelist* adds that this visit and the words of Admiral Watson made a profound impression. Such Americans giving such testimony in Japan scatter seeds of suggestion and inspiration as it will not be given them to see the fruit of. But those who come after them will.

Federation Advocated in Japan

The leading editorial in the *Japan Evangelist*, just at hand, is a plea for greater essential unity among Protestant Christians in Japan, and the text on which the editorial is based is the successful working of the federation of denominations in Maine which for some years now has limited if not put an end to over-churching that state. The Japanese editor holds that precisely such a federation for comity in needed in Japan. He tells of a provincial capital with about 25,000 inhabitants where there are four mission stations now, none too many, to be sure, if all the inhabitants were Christians, but far too many in the present weak condition of Christianity there.

A Model Wife

The late Mrs. Gladstone will always be known to fame as the wife of her husband. She is said to have been in her youth one of the beauties of England. She has been active in philanthropy all her long life and prominent in social circles, but she has been pre-eminently a home-maker. No man ever had a more devoted wife. To her loving care Mr. Gladstone undoubtedly owed his vigor and preservation in old age. She spared him endless petty annoyances and cares, warded off bores, attended to his correspondence and freed him from wearing details. He once wrote in a private letter, "Had it not been for my wife I should probably have snapped under the ceaseless strain of mind and body." And in an address to his neighbors in 1889 the great statesman testified: "Whatever of success I have attained in my career has been chiefly due to the devoted comforter, counselor, companion by my side." As a mother of a large family of boys and girls she was no less devoted. She never resigned the care of her children to hired nurses, but personally superintended every detail of their daily life. "I have been sixty years married to my dear husband, and we have not yet parted with our ideals of each other," she remarked once. No woman, however ambitious, could ask for greater happiness than this sweet domestic life brought Catherine Glynne Gladstone.

A Broad-minded Anglican

The impressions of the recent Ecumenical Conference of Missions made upon Eugene Stock, Esq., the erudite historian and secretary of the Church Missionary Society, are found in the June

Church Missionary Intelligencer, and they are interesting reading. He refers to it as "colossal, in size and in external success," but doubts whether any tangible results will flow from it. Occasionally it was spiritually-minded, according to his standards, but not often so. It is apparent that he felt the comparative absence of "Churchmen," and was not entirely at home in a city and assemblage where Presbyterians, Congregationalists and the like are on a par with Episcopalians. Yet as a low Churchman he rejoiced that Bishops Potter and Doane were catholic enough to attend the conference and indorse its ecumenicity, and he hopes that the Society for the Propagation of the Gospel stripe of Anglicans, who are to have the pleasure of hearing Bishop Doane at the bicentenary celebration of that society this summer, "will take due note of Bishop Doane's large-heartedness."

Current History

The Clash of Occident and Orient in China

That the great Powers of Europe and America should have been without news from their official representatives in Peking for seven days, and in ignorance of the exact status of the relief column of 2,000 marines sent Pekingward on the 11th for an equal length of time, is a fact calculated to abate the pride of civilization and to reveal the present impotency of united Christendom when dealing with a mighty, semi-barbaric Oriental people. The British government had its last official communication from its representative in Peking on the 12th. It has since heard from its naval commanders in and around Tientsin and the mouth of the river on which Peking is situated. So has our Government heard from its representative, Admiral Kempff. But of the present state of our minister, Mr. Conger, his family and *attachés*, the Americans resident in Peking and the missionaries who have taken refuge there neither the Administration nor the public know aught. The explanation of this fact is that the anti-foreign mobs and the imperial forces, working together, have cut off all telegraphic communication between Peking and the coast, save possibly one line going north through Russian territory. But Russian officials in St. Petersburg, in response to official request from the German Foreign Office as to the truth of the startling statement that all the foreign legations in Peking had been destroyed and the German ambassador murdered, replied that they also were in the dark as to happenings in Peking.

The latest seemingly authentic report from Peking bears date of the 12th, and was a dispatch from the alert correspondent of the London *Times*. It told of the destruction of the Roman Catholic Cathredal, the mission property of the American Board, the London Missionary Society and the China Inland Mission. The legations were described as surrounded by rabid, anti-foreign mobs, and the situation as most critical. Reports from Tientsin, of about the same date, described that city as in a state of anarchy, with mobs burning and looting churches and mission property, and the imperial forces there, as in Peking, in a belligerent attitude, not toward the Boxers, but toward the foreign troops, there being a vast army surrounding Peking ready to challenge the force of marines should it force its way through, and another large force of imperial troops in the rear of the marines cutting off their retreat and shutting off their sources of supply.

The Taking of the Taku Forts

Realizing that the situation had changed from one of honest endeavor on the part of alien powers to aid the Chinese government in maintaining its integrity and putting down an insurrection to one in which the fact had to be faced that the Chinese government had virtually declared war on resident foreigners, the commanders of all the fleets in the Gulf of Pechili, save the American and German, witnessing also the preparations in and around the Taku forts to resist any attempts of the foreign Powers to protect their citizens, met on board the Russian flagship on the 16th and formulated an ultimatum to the commanders of the Taku forts, summoning them to withdraw their troops before 2 P. M. on the 17th. The reply of the Chinese commanders was a midnight bombardment of the Russian, British, French and Japanese fleets. Of course the ships at once went into action, bombarding the forts for seven hours, when a land attack was ordered and the forts taken, the Chinese troops on evacuation being captured by the Russian land forces. The casualties to the naval forces in this action were not very heavy, according to the earlier reports brought to Chefoo by a Japanese torpedo boat from the scene of combat. This action of the Chinese commanders at Taku, if, as is reported from Shanghai, it was by the express orders of the empress dowager, is a virtual declaration of war against the Occident. It will at once change the aspect of the situation, making action that many had hoped remote imperatively immediate, and at once forcing that test of strength between the Caucasian and the Mongolian which has been impending for ages.

Re-enforcements to the Front

As we predicted last week events have forced our Government to act vigorously and along new lines, and subsequent happenings, we are convinced, will lead and should lead it even further. From reliance on the navy they have been driven to ordering the Ninth Regiment from Luzon to the seat of conflict. Orders for strengthening the American fleet in Chinese waters also have gone forth. From concurrent action with European powers and with Japan, we shall be soon driven to joint action. Our proximity to China with armed forces, naval and military, in the Philippines is now proving most advantageous to us, and our duty in the case is intensified by our new status in the Pacific and our new rank as a world power. Russia, for purposes that may be ulterior but which at present seem justifiable, is massing thousands of troops along the northern border of China and at her north Pacific seaports ready to act when the joint policy of dealing with the defiant and foolish empress has been agreed upon. France has ordered up from South China a force of 10,000 troops. Great Britain will send 10,000 troops from South Africa immediately, and Indian troops from Bengal are under orders to proceed to Hong Kong to take the place of forces stationed there which already are on the way to Peking and vicinity. Germany has ordered 4,000 troops to the seat of action, and all the Powers are setting about strengthening their fleets as well as their military forces. The very gravity of the situation, the common peril of ambassadors and marines, makes it certain that for a time, at least, the action taken by Europe and America will be harmonious and disinterested. While war has not been declared technically speaking, it virtually exists.

The Republican National Convention

As we go to press the Republican National Convention is assembling in Philadelphia for the nomination of a president and vice-president of the United States and the declaration of a platform of principles. The renomination of Mr. McKinley is conceded, just as Grant's renomination in 1872 was, without any opposition. Such contest as there may be will center around the vice-presidential nomination. It is to be hoped that the result will be as excellent as it was in the convention of 1896, when Mr. Hobart was nominated. The time has gone by when the party can afford to name the vice-president on any other basis than his entire fitness to take on the responsibilities and duties of the presidency should injury or death come to the chief executive. The office is too important to be thrown to a disappointed faction as a sop to assuage the grief of defeat, or to be given to a section in order to win votes to the party in that section. As to the platform, it is to be hoped that it will be brief, clean-cut, unequivocal and not too boastful either of party or national success. Party and national shortcomings are too numerous and the issues of the near future too grave to make it seemly to be other than dignified, modest and full of awe at impending national duties.

The Status of Porto Rico

Early in May Judge Lochren of the United States Circuit Court for the district of Minnesota rendered a decision in which he held incidentally that the Constitution with all its powers and demands extended to Porto Rico. Last week Judge William K. Townsend of the United States District Court for southern New York decided that duties levied upon Porto Rican products brought into the United States were rightfully levied and were not in violation of the Constitution, he holding that while Porto Rico is part of our national domain when considered in its relations to other Powers, at the same time it is not an integral part of the Union, and is not subject to the Constitution until formally made so by Congress. To deny to Congress this power to determine the Constitutional status of territory seized in war, or to determine the basis of franchise, the revenue policy of dependencies, etc., would, according to Judge Townsend, "limit our sovereign power, would force us into a dilemma between violating our duty to other nations and to the people under our care on the one hand, and violating our duty to ourselves on the other." This opinion, as was the

case with Judge Lochren's, will go up to the Supreme Court for the final verdict on an issue, as we have often remarked before, of far-reaching significance.

Latest reports from Porto Rico indicate that the economic state of the island is improving, and that the new law, in spite of defects and anomalies which might have been avoided, is working well.

Governor Crane's Plucky Veto

Gov. W. Murray Crane of Massachusetts last week sent in a veto to the legislature which does not surprise his friends and admirers, but may open the eyes of the people of the state, and especially those seeking special legislation at the State House, to the fact that Massachusetts has in the governor's chair a man of positive convictions, indifferent to political or social pressure when it seeks to pervert him from the plain path of duty. To the country at large the matter at issue has no particular importance, save as it is symptomatic of a disposition on the part of men of wealth to defy law and then expect to escape the penalty through influence brought to bear upon officials. But the case is interesting because in all its stages it has revealed the possibilities for social injury which lie in the unrestricted control of property by private owners. Copley Square in Boston is one of the most beautiful and dignified squares in the United States. There stand the Public Library, the Art Museum and three of the leading churches of the city. In laying it out and maintaining it the city had spent much money. Two years ago private persons owning land facing on the square began the erection of an apartment house, the original plans of which contemplated a structure which dwarfed Trinity Church, and, both in its projected and in its present form, imperiled the wealth of treasures in the Museum of Fine Arts. Public opinion was aroused, a fight made for the rights of the public and the other landowners, and the legislature passed a law restricting the height of all buildings on the square to ninety feet, but making the city open to a suit for damages from the owners of the apartment house for expense incurred prior to the passage of the law. But this concession did not prevent the owners of the apartment house from proceeding with the construction of the building practically as originally planned, they taking refuge in a subterfuge by which the top story was carried up to the original height under the guise of cornices, their attitude toward the public and the legislature which had restricted them being similar to that of the elder Vanderbilt, whose contemptuous and profane remark regarding the public will be recalled, but need not be printed.

Citizens interested in the matter saw to it that the matter did not rest. Prosecution for the defiance of law being begun in the courts, the owners of the building had the audacity to come before the legislature this year and ask for a legalization of their contempt, and the measure passed the House and the Senate in ways that the legislature has at last been forced by the governor's veto, if not by its own self-respect, to investigate. Governor Crane refuses to be party to any such jugglery. He says in his veto:

> I have considered with care all the arguments submitted in this controversy, giving due weight to the representations made on each side. In my opinion the vital point involved is not the appearance of the building, or the difficulties under which the owners labor, but *it is rather whether law may be violated only to be excused or condoned.*
>
> I am unable to give my sanction to a measure intending to relieve citizens of the commonwealth from the consequences of deliberate disregard of the provisions of a statute of the General Court. I, therefore, feel it to be my duty to return the bill without my approval.

The case from beginning to end has illustrated the selfishness and indifference to public welfare and public law which too often characterizes the acts of men of wealth today. The original plan was to make as large a dividend as possible on a given area of land irrespective of the effect upon the appearance of a square which was a municipal glory. The intent throughout has been to put personal desire above social welfare or social mandate, and we regret to say that city officials under both the previous and the present administrations have sided with the few rather than with the many. But anarchy has been repulsed, for in essence it was anarchy.

Asiatic Immigration

The marked increase in the number of Japanese emigrants to this country during the past year has given much concern to the Pacific coast public, and has caused during the past few months much stricter supervision of immigration in the Northwest than had been customary formerly. The superiority of the Japanese over the Chinese emigrant and his greater wealth on arrival have aggravated the situation in a way, for it made rejection of the new comers on technical grounds more difficult. Joint action by the two Powers concerned, however, would seem to have been secured, and a recent strict order by Japan limiting the number per month of emigrants who can leave that realm for this country would seem to have put an end to the problem for a time at least. Japan has a surplus population, which in time must find a home outside the present imperial domain, but like Germany, Japan desires, if possible, to have her emigrants go to realms where they will build up the empire and not be merged with alien powers. Japan, moreover, realizes that her present freedom to send her educated and wealthier subjects to this country for enlightenment and enrichment is too valuable a privilege to be imperiled by the chance of an uprising of the people of any section clamoring for stricter legislation because of their hostility to Japanese laborers. Hence the willingness of the present authorities to co-operate with the United States in settling what might have come to be a divisive issue in Western politics.

The problem is one the Canadian authorities have to face as well as our own. Radical action against Japanese and Chinese emigrants by the legislature of British Columbia has been vetoed by the Dominion and imperial officials as in violation of treaty rights. But the issue remains, with feeling against the Asiatics as bitter as ever among the residents of the British territories on the Pacific slope, a feeling not likely to be lessened as the news from China comes in telling of massacre of British subjects, and of the long anticipated but suddenly arrived clash between the Caucasian and the Mongolian in the streets of Peking and Tientsin.

The Cuban Elections

With American officials preserving order, but in no way affecting the impartial depositing and recording of the votes, a limited number of Cubans exercising franchise rights in 200 municipalities elected their city and town officials on the 16th, the officers voted for in each town being an alcade, or mayor, a board of commissioners, or aldermen, and municipal treasurers and judges. The franchise in Cuba is based on alternative property or educational qualifications, the possession of property worth $250, or the ability to read or write, giving the right to vote, save in the case of veterans of the former insurgent army, who voted irrespective of literacy or thrift. Many parties were in the field, but no definite principle seemed to divide them. The loaves and fishes of office, and not any particular theory of municipal administration or insular policy with respect to the United States, led men to vote as they did. Governor-General Wood has reported that the elections were held without the slightest disorder in any city or town.

For Current History Notes see page 925.

One Hundred Thousand Dollars for India

We report with gratitude the fact that *The Congregationalist's* Indian Famine Relief Fund now exceeds $100,000 by more than $2,500. When we projected it, just five months ago, we hoped that in time it might reach $50,000. Some persons considered that expectation a visionary one and thought that if we raised $25,000, the sum obtained for the Armenian orphans in 1896, we ought to be reasonably content. The result shows that it pays to aim high and proves that the generous Christian hearts of America can be trusted to respond to destitution of great magnitude, even on the other side of the globe. The fund has grown by the thousands from week to week, sometimes as much as $6,900 in new gifts being reported in a single week, and never, after the fund was fairly launched, have the weekly receipts fallen below $2,500. In recent weeks there has been a slight decrease of gifts, but, on the other hand, this week's acknowledgments foot up considerably more than either of the previous two weeks.

This fund has certainly been a splendid expression of America's love for a stricken and wasted land. It has already been the means of saving thousands of lives. We trust that every one who has had even the smallest share in the movement will derive his due reward from the thought of what he, in co-operation with others, has been able to accomplish. We again thank the many individuals, churches and other organizations that have made possible such a magnificent total. We recognize the large variety of sources from which the gifts have come and the thoroughly national character of the undertaking. New England, true to its traditions, has done nobly, and Western states have also fallen quickly into line. Shortly after

our fund was started *The Advance*, our Chicago contemporary, showed its readiness to co-operate with us, and about $16,000 of the total amount has been collected by that paper, while a still larger sum than that, coming directly from the Interior and Western states, has been received in Boston in response to our own appeals and acknowledged from week to week in our columns.

The influence of this fund has been felt in many indirect ways. Kindred endeavors, through other channels, have arisen from time to time, the latest and most important being that organized by the committee of one hundred in New York and taken up in other cities by leading business men. The success of this movement makes our own fund less necessary, inasmuch as the same channels of distribution are used as those which we have employed and the same results attained. We hope to see it indorsed and supported by the public generally, since there are many persons in the community who may prefer to give through this channel rather than through a distinctively religious medium. We shall, however, continue to acknowledge whatever is sent to *The Congregationalist's* fund and to keep our readers apprized of the good which it is doing. The glad news received last week of rain in the famine district relieves our minds somewhat and gives promise of bettering conditions, but it will be weeks and months before the starving and suffering thousands can dispense with money from America. There is a constructive work to be done, besides, in the way of caring for and educating the orphans and re enforcing the missionary plants and this will for a long time make large demands upon American Christianity.

Is the Ministry to Remain Pre-eminent

The ministry does not attract so large a proportion of college students as it did a generation ago. It is claimed that those who do choose this profession do not as a class represent the highest scholarship. It is said to be underpaid, overworked, overcrowded. Ministers past fifty are not wanted by the churches and are not able at that age to enter other callings. The growing sense of dependence on capricious supporters makes ministers subservient and afraid to declare all their message. These arguments against the ministry were presented in the April *Forum* in a way to have weight with young men about to choose their life work.

The ministry is indebted to Rev. Dr. H. A. Stimson for his effective rejoinder in the June *Forum*, entitled The Pre-eminent Profession. Speaking for Congregational ministers, Dr. Stimson admits the considerable increase of ministers not in the pastorate and the large number seeking employment. But he points to the fact that men in other professions are looking for work, and many in work are seeking more desirable places. Churches, on the other hand, are seeking for ministers, and the most important places were never filled with greater difficulty than now.

The ministry has up to this time maintained its position as pre-eminent. Its families have sent out more successful scholars, more influential men and women into all ranks of life than any other calling. With narrow incomes the homes of ministers have been the most comfortable and hospitable in many communities. Their thrift has been of great exemplary value in maintaining home cleanliness and refinement and in providing for the education of the children. Nor are the temptations to timeserving greater to ministers than to other men of conviction and purpose.

Dr. Stimson's contentions are all well supported, and yet the question thrusts itself before us, is the profession to continue pre-eminent? The number of ministers is increasing beyond the number of the churches, their average salary is steadily declining, the proportion of uneducated men among them has been growing, and there are unmistakable signs that the profession does not command the popular respect which it did in former days.

Perhaps President Tucker answered this question best last week at the Boston Congregational Club, when he said that the pulpit will have in coming years the greatest power it has ever had, provided the preacher gets the requisite knowledge of men. His authority in the future will depend on his superior intelligence, not on his official position. This is coming to be true everywhere. In England the opening of the universities to Free Churchmen is making itself felt in the churches. Educated men are increasing among the laymen. The education of ministers has not kept pace with that of the people. In this country the demand for an educated ministry is growing among all denominations. Steps for more thorough examination of candidates are being taken even in the less progressive and smaller bodies of churches as essential in giving credentials. Among the great denominations no more notable advance in training ministers has been made than by Methodists. Many of the graduates of their seminaries compete successfully for Congregational pulpits.

If the Congregational ministry is to remain pre-eminent it must be made the seat of intellectual power. It has sometimes seemed as though the only bars to our ministry were intelligence and scholarship. If a man revealed habits of research and independent thinking he was challenged. If he accepted the views of his elders without question he was welcomed as a prize.

There are cheering signs of a higher appreciation of the ministry in its own ranks. The schools set up at random to usher wayfaring men, though fools, into the ministry are losing ground. Men who claim to have a divine call to preach show a feeble appreciation of it if they neglect to gain the mental equipment by which they may command respectful hearing. Churches deserve little when they are unwilling to support institutions which can maintain the authority of a consecrated ministry by means of trained intelligence.

The immediate need of our churches is to determine how many theological seminaries they require, and to put these in the places and conditions where they can do their work according to present need. The ministry will be pre-eminent if its members are the best men in ability and attainment as well as in character. Not otherwise can we keep the potency of the great doctrines of evangelical faith, maintain the spirituality of the churches, and bring souls, penitent and aspiring, consciously into the presence of God.

A Business Plan for Foreign Missions

On another page is printed a plan for placing the American Board on such a financial basis that a regular income will be assured and the danger of incurring a debt avoided. Every one will appreciate the value of such a plan to the successful administration of missions. Any one can see that the plan proposed is practicable and, when put in operation, will bring increased confidence of permanent support in all our mission fields. It means simply the creation of a reservoir to regulate the streams flowing into these fields so that they will not be immediately affected by years of exceptional abundance or of unusual drought. While this is important for the prosperity of missionary work in our own land, it is far more essential for the work abroad, whose value depends largely on the degree of confidence with which plans can be made for considerable periods of time. It involves worse than waste to plant schools and churches, or to train native helpers, unless there is assurance that these can be maintained permanently.

The swift and almost bewildering changes now going on in the relations of Anglo-Saxon nations to vast regions not long ago almost inaccessible to the gospel of Christ make such a plan as is here proposed imperative. Our churches would fail in ordinary business sagacity if they did not heed these new conditions and provide for the opportunities already awaiting them. We are impelled as a nation, without our choice, to touch hands with millions of people, as in China and Japan, who a few years ago were quite outside of the circle of interest of the majority of American citizens. As Christians we cannot delay to make enlarged and systematic provision to extend all branches of the work of foreign missions. The plan proposed by the Prudential Committee admirably fits the conditions.

The scheme is put forth at the opportune time. It was in the mind of President Capen when he was elected last October. It was suggested by him in his address to the Board on The Supreme Opportunity, issued last January. One foreign missionary was so certain that the plan would be proposed, and so assured of the wisdom of it, that he some time ago sent the first contribution of twenty dollars toward it. The appeal could not wisely have been issued earlier, as the new president must first acquaint himself with the conditions and with the prospects for the success of the appeal. It could not longer be delayed if advantage is to be taken of the ushering in of the new century and of the impulse to begin it with this new advance. The committee has expressed its sense of the importance of this Twentieth Century Fund by subscribing amounts, before issuing the appeal to the churches, equal to about $35,000, one-seventh of the sum required. The extension of the time over

three years will lighten the burden to be assumed without impairing the efficiency of the plan. If each one will do his part, the most important forward financial step in foreign missions during this century will mark its close.

It is especially necessary that the churches generally follow the inspiring example of many and so increase the regular contributions between now and next October that the meeting in St. Louis may find the Board with the burden of debt rolled off. With that relief and with the Twentieth Century Fund well under way, the coming anniversary will be the most memorable in the history of the oldest American foreign missionary society.

Study as Training for Service

The educational year has reached its close, and thousands of young men and women are going forth from school or college, having finished a part of their life discipline. It is natural to think of the end of the educational year as the completion of a distinct period, but the maturer view which graduates subsequently learn to take regards it as a beginning. It may mark the end of a portion of one's education, or even the entire period devoted to education directly, but it also is the beginning of a larger, more important training, which in the case of many who pass out of educational institutions continues throughout life. In other words, study rightly estimated is but training for service.

Some prolong their study, and others cut it short, but in either case its object is the same thing. It is not the mere passing through certain courses, or the acquisition of certain diplomas, or the securing of titles, which is the real purpose of the years devoted to study, but the gaining of knowledge, and, even more, of that mental development which qualifies a man to use what knowledge he has and to adapt himself effectively to the conditions of life, which constitutes success in study. He is the best educated man who can do most with what he has learned, who is the better son and brother, the better citizen, the better workman at his trade or profession because of what he has learned. His success lies in what he has gained in the way of power over himself and over the conduct of life.

To the ambitious man life presents mainly opportunities of self-advancement, but to him who sees life as nearly as possible from the divine point of view self advancement, however proper and desirable, is but secondary. The opportunity for service which awaits him is the chief attraction as he goes forward, and the value of his educational training is rightly estimated only when its adaptation to the demands which others legitimately make upon him proves sufficient. It is a hard lesson, especially for the young, to learn that service is the noblest usefulness. It is difficult to understand that self-sacrificing service of others really is likely to lead to honor, power and fame at last. That this result always follows of course is not true. That it does follow frequently and legitimately is undeniable, and that the reward when attained is far beyond all others in satisfaction and honor is the testimony of all who have won it.

To the young who at this season are going forth from school and college into what somehow it has become customary to call active life, as if the school life were lacking in activity, no better suggestion can be offered than this, that he who seeks first his own success and glory has made a mistake. No one may neglect to do the most and best for himself that he can, consistently with his relations to others. But his first object under God is to shape his life so that he shall serve his day and generation. In other words, if his training have failed to develop unselfishness, if it have failed to qualify him for service, and for a quality of service better than that which men untrained like him can possibly render, he has studied largely in vain.

In Brief

God's love is your own assurance of the Christian hope; the life you lead is its evidence to other men.

The representative of the *British Weekly*, who went to hear Rev. Dr. T. DeWitt Talmage preach in the West End Mission, London, describes it as an "altogether singular experience, and it was difficult to realize that we had been to church for the usual morning service." Apparently he is the same Talmage as of yore.

For cool impudence we have heard of nothing else lately which surpasses that of the English rector who wrote to a Nonconformist lady in the town, calling upon her, in view of her non-attendance at the parish church, to pay him sixpence a Sunday for the past year or more towards the cost of the parish choir and other expenses!

Much amusement was occasioned at the alumni dinner at Andover Seminary last week by Professor Torrey's reference to his one year's incumbency of his place, in which he had fondly anticipated he might remain for years. It reminded him of a gravestone he had seen in Connecticut, with the inscription: *Methuselah Smith, aged one year!*

The recent article in our columns by H. Porter Smith, calling for the abolition of sensational pulpit topics, found approval in many quarters. It was copied entire by at least one paper and commented upon in a number of others, while the author has received many expressions from both clergymen and laymen which show coincidence with his view. Nevertheless, the Saturday papers in nearly every city continue to announce grotesque pulpit topics for the next day.

The Board of Ministerial Aid, which is unobtrusively caring for distressed ones among the ministry in our state, has during the past year given aid in excess of its receipts. Its ministry has brought cheer to many darkened homes and downcast spirits. It desires to do more work of a like nature. Its officers are uncompensated save as their work rewards them. Those who want to remember worthy objects in gifts or bequests should not forget this modest but deserving charity.

Not very much was said about Professor Park at the Andover anniversaries, even by the older graduates who held him in admiring esteem. The reason was touchingly shown by a little incident at the alumni meeting, when tributes were being given to other men. A graduate of forty years ago arose and began to speak of the honored teacher, whose fresh grave in the cemetery so many visited, but could only say, "We cannot speak of him —our hearts are too full," and sat down.

It was shown at the Vermont convention last week that no Congregational church in the state supplied by a minister of another denomination had received a single accession by confession of faith. The same sad situation prevails to a great degree in the churches served by non-resident ministers. One inference is that a church needs, as a rule, a pastor in ecclesiastical sympathy with it, and another is that something besides preaching is required to bring people into the kingdom of heaven.

John Watson, D. D., the Sunday after Mafeking was relieved preached to his Liverpool congregation on Pluck. Incidentally he referred to St. Paul's letter to the Philippians as "perhaps the bravest thing in literature." "There is no crying or puling in the letter of Christ's soldier," he said, "but it is full of high spirits and holy gayety. His whole letter from his Mafeking bears witness to the pluck of that true servant and brave gentleman of Christ, St. Paul." Dr. Watson then proceeded to exhort his hearers to "consume their own smoke" and, above all things, cease telling of their physical ailments, to refrain from telling of family troubles to strangers, which is, he said, cowardice.

In order to counteract our claims against it Turkey has filed with the Department of State a protest against the continuance as United States consul at Jerusalem of Selah Merrill, D. D., the charge against him being that in the columns of religious journals of this country he has misrepresented Turkish officials, national life and customs. The State Department, it may be said with confidence, will not let any such subterfuge as this divert it from its intentions respecting the collection of indemnity from Turkey, nor will Dr. Merrill be likely to be disturbed for any truth-telling he may have indulged in while a non official, plain citizen of the United States. Obviously, while serving the United States in Turkey he would and should refrain from writing on Turkish life.

The committee of the Anglican Church in Canada, in reporting to one of the diocesan conventions last week on the unsatisfactory response to appeals for funds, spoke out plainly as to the cause thereof. "It is our firm conviction," they said,

that the lamentable failure in raising funds in this diocese arises from the lowering of the whole tone of Christian life in this respect and from the educating the congregations to bestow what they call their gifts only when an equivalent is given in the shape of a ticket for a skirt dance, a seat at Madame Jarley's waxworks, a place in some opera or comedy, or some such way of joining the world in the raising of money.

Doubtless! What else can be expected where the act that should be and can be made an act of worship is made an act of barter?

It is an interesting fact that Professor Park was the oldest minister, by date of ordination, of our denomination in the country, and so far as is known in the world, having been ordained at Braintree in 1831. His death leaves the venerated Dr. Riggs of Constantinople the oldest Congregational minister, as he was ordained in 1832, while in this country Rev. Joseph W. Cross of Worcester, ordained in 1834, stands at the head of the roll. After him come Dr. S. Hopkins Emery of Taunton, 1837, Dr. Washington A. Nichols of Illinois, Dr. Cyrus Hamlin of Lexington, Dr. Edmund Dowse of Sherborn and Dr. Leonard S. Parker of Cambridge, all ordained in 1839, and Rev. Thomas S. Hubbard of Stockbridge, Vt., 1839. "Father Nichols" and Mr. Cross are ninety-two years old, Rev. Jacob Chapman of Exeter, N. H., celebrated his ninetieth anniversary last March, while Dr. Riggs and Dr. Hamlin will reach the same age on their next birthdays. Who says that ministers do not inherit the promise of a good old age, especially when it is noted that the average age of all the alumni of Andover Seminary—825—who have died in the last twenty years, as reported at the anniversaries last week, was about seventy-one years and a half?

A Twentieth Century Fund

Projected by the American Board

The Prudential Committee of the American Board has just issued an address to the members and friends of the American Board, concerning which we comment in our editorial columns. The address in full deserves the thoughtful consideration of all supporters of foreign missions. Extended extracts are given below.

A NEW FUND

The experience of the past five months has led us to believe more and more not only in the wisdom, but in the absolute necessity, of having a fund which shall provide against the unknown and unknowable factors in our missionary receipts, namely, the amount of the legacies.

That the case may be clearly in mind, let it be briefly restated that the receipts of the American Board from legacies in 1892 were nearly $250,000, in 1893 they were but $147,000, in 1898 they were $187,000, and in 1899 they were but $102,000. The debt with which the Board commenced this year was wholly in consequence of this great shrinkage in legacies from 1898 to 1899. The large increase in the gifts from the living would have prevented any debt if it had not been for the failure in legacies. . . .

The old method, except in the case of the extraordinary legacies like those of Mr. Otis and Mr. Swett, has been to spend the legacies as received; the new method is to put the legacies into a fund, one-third only to be spent each year. To make the transition possible, however, we must create a fund of at least $250,000, to be called the Twentieth Century Fund.

Such a plan will not be a novelty. Our Sunday School Society has followed this method for years with great success, and the American Missionary Association has entered upon a plan which is to accomplish a similar result. It is in the spirit of the report made by Dr. L. C. Warner of New York, so acceptable to all and adopted heartily by the Board at its last meeting in Providence.

PRACTICAL WORKING OF THE PLAN

To prevent all misunderstanding and make entirely clear the proposed plan in its practical working, let us suppose we had no debt, that the $250,000 was in the fund today and that the current receipts from legacies for this fiscal year were $100,000. This would make the total $350,000, and spending one-third, or $117,000, would leave the fund $233,000 for next year. Suppose the legacy receipts for 1901 were $150,000, the total would then be $383,000. Spending one-third, or $128,000, would leave $255,000 to carry forward. Suppose now the legacies fall again in 1902 to $100,000. The fund would stand at $355,000, one-third spent would be $118,000 and $237,000 would be carried forward. If in 1903 the receipts were $125,000, the fund would be $362,600. Spending one-third, or $121,000, the fund would remain with which to begin 1904 as $241,000. These figures do not take account of accrued interest on the fund. With this added the fund would be over $250,000 Jan. 1, 1904.

In other words, while the legacies would have varied $50,000 from highest to lowest, yet because of the fund the amount available for each year has varied only $11,000 from highest to lowest, and the fund is intact at the end of the period. The yearly average of the legacies the past ten years has been $166,000. The above figures are based on the low average of only $119,000.

If the amount of the legacy receipts should be still more variable in its regularity, that is, if it had fallen lower or risen higher in some year, then the value of the fund to give steadiness to current expenditures would be still more apparent. By the proposed plan we shall be saved the "thawing and freezing" process which now comes in the great fluctuation of receipts, and there will be a steadiness in our work of immeasurable value. Furthermore, unless in the face of some great financial calamity which should curtail materially the gifts of the living, there need be no further debts, and our whole thought could be centered on pushing forward the work. . . .

We think it should be stated also that the first receipts from the fund may be used to cancel any debt which may exist at the end of the present fiscal year. We certainly do not wish to enter the new century with a debtor balance.

NECESSITY OF A WORKING CAPITAL

There seems to be an especial necessity for a fund like the above for a foreign missionary society. The missionaries are all over the world, thousands of miles away. They have been sent out and educated for a special field at large expense. It has often taken months and years to become familiar with new languages. It is a fearful waste to call such men and women home. It would be less expensive to keep them at these far-away stations, at least for a time, than to have them break up and cross the ocean. Whatever may be possible in America, it is not possible in the foreign field to make sudden reductions. A foreign society especially ought to have such a working capital as is provided to allow for contingencies. It is good generalship to strengthen the weakest point; that weakest point is in the receipts from legacies.

In presenting this appeal for a Twentieth Century Fund for an amount not less than $250,000, we believe it would be wise to have the payments, whenever desired, cover a period of three years instead of two, as originally suggested in The Supreme Opportunity, and for the following reasons:

First, while we would like to have this fund contributed largely by those who have the largest means, we would not exclude those of smaller financial ability, to whom the Lord has given hearts all aglow with missionary interest. To the latter it will be a great convenience to have the payments made in three annual installments. The $2,000,000 Twentieth Century Fund of our Methodist brethren and that of the Congregationalists of Great Britain is participated in by all. We would make ours as broad as theirs.

Second, experience has shown that a much larger sum can be realized in this way. There are many who could not readily give $1,000 in one payment who could give $333 a year for three years; and this would be even more acceptable in the case of those who must make smaller gifts.

Third, we are especially desirous to make a plan that shall not interfere with the usual annual gifts to the regular work of the Board. Such interference would thwart the very purpose involved in this plan. To put current receipts into a fund would bring disaster. The great danger of special appeals is that some subscribe to them and then reduce their other gifts to make their special pledge good. To illustrate: some gifts are now being received for the India famine fund with the word that this is in place of our regular contribution to the American Board. While we wish to increase by every possible means this famine fund, when churches or individuals reduce their regular missionary gifts to sustain it they are forgetting that they are making the burden for the usual work heavier for others to bear. By having the option to make the payment for this fund cover three years, we reduce to the minimum the risk of interference with the regular work.

Fourth, it is our further desire that the gifts to our other regular missionary societies shall not be lessened by the creation of this fund. It is a fact to be deplored that under the severe pressure of appeals for educational work some individuals that formerly gave their money regularly for missionary work have given it wholly into these new channels. It is one of the most serious difficulties some of our boards have to meet. Certainly the American Board wishes in its appeals always to recognize the importance of the splendid service its sister societies are doing, and to ask in a way that shall not interfere with their work. If three years are allowed for payment, the danger of such interference is made as small as possible.

At a meeting of the Prudential Committee, May 29, the above appeal was read by President Capen as embodying the views of Vice-president James and himself. It was adopted heartily and unanimously by the committee, who requested the president and vice-president to sign it in behalf of the Board, and those gentlemen, with the home secretary, treasurer and finance committee, were authorized to arrange the necessary details.

In order to carry out the recommendations of the committee to provide this twentieth century fund of not less than $250,000, it was voted that the following plan be adopted, and the amount be divided into shares as follows:

One hundred of $1,000 each	$100,000
Two " " 500 "	100,000

And the balance to come in smaller gifts, to make not less than $25,000. Such a division of the fund seems reasonable and practical.

It is especially hoped that the corporate, honorary members and all friends of the Board throughout the country will feel an obligation to personally interest themselves in this new plan to put ourselves on a strong financial basis. No plan will work itself. A united and earnest effort in all our states is the one thing essential.

The committee wish to have it understood that the fund shall not interfere with or be a substitute for the regular church contribution in the various churches.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, JUNE 15

Mrs. N. G. Clark, as leader, spoke of her anticipation of the meeting as a sad one, in view of the distressing situation in China, and then a little song sparrow, with his cheery notes, had brought comfort and reminded her, "Are ye not of more value than many sparrows?" The missionaries whose names are familiarly associated with Peking, Tientsin, Tungcho and Pao-ting-fu were mentioned with tenderest sympathy in their present trial. Miss Child recalled her satisfaction as she looked not long ago upon the commodious college buildings at Tungcho and rejoiced in the equipment which the Tank legacy had made possible. These buildings now burned and the college work sadly interrupted, lives already sacrificed, the city even abandoned by the missionaries—what uncertainty envelops the future of this work!

A letter was read from Miss Morrill of Pao-ting-fu, dated April 16.

Mrs. Judson Smith spoke of the plan for sending some of the missionaries to Micronesia by another vessel, now that the Morning Star is sold. The Queen of the Isles, to sail soon from San Francisco, will carry Mr. and Mrs. Gray, recently appointed, with Miss Palmer and Miss Foss, who have had years of experience, to take up the work in Ponape which has so long been suspended.

The Friday meetings will now be discontinued during the summer, to be resumed the last Friday in September.

Rev. John Watson (Ian Maclaren), addressing the United Presbyterian Synod on Current Problems of Church Life, most scornfully referred to those clergymen who, when a dispute between a capitalist and his workmen arose, ran "like lackeys to vindicate the character of the capitalist." But supposing it has really been aspersed?

Whither Is Methodism Tending

By Rev. Charles J. Little, D. D., President of Garrett Biblical Institute

To judge from certain comments of the secular and religious press, Methodism has ended the nineteenth century with a revolution. One who voted with the majority on every important question except that of amusements may be permitted to express a wholly different opinion. And that the reasons for it may be clearly understood, each vital decision of the recent General Conference will be passed under review.

I. THE ADMISSION OF LAYMEN IN EQUAL NUMBERS WITH THE MINISTERS

This was the great act of the conference. It had been under discussion twenty-eight years. Finally in 1898 a group of five men inaugurated the movement which triumphed with such splendid unanimity. The story of its progress and vicissitudes remains to be told. But what were the motives that urged us to the undertaking?

Lay representation was not accomplishing the results expected of it. This was due to inequality of numbers. The laymen were excluded from most of the important committees, they were swallowed up in voting by their clerical brethren, and if a division by orders was attempted irritation followed. This inequality gave to the smaller conferences not only disproportionate but decisive power. The General Conference of 1900 is the first since 1868 to express with any accuracy the mind of the larger annual conferences.

The annual conference with us, like the state in the Federal Union, is a kind of sacred unit. Our standing committees are composed of one from each conference. Thus it has happened that both in the committees and in the General Conference itself a majority of votes has often represented a decided minority of the ministry and laity of our great communion. To redress this evil was a crying necessity.

A dangerous agitation was threatened. The signs of it were on the horizon when the five men of Evanston, of whom William Deering was chief, determined to make what proved to be a final and successful appeal to their brethren of the ministry. The result has amply justified their foresight and their persistent energy. The laymen of the recent conference displayed an intelligence, a devotion, an industry unprecedented in our history, and they wielded an influence powerful and salutary.

The large conferences recovered their lost authority. Instead of a disruptive agitation, ministers and laymen rejoiced together in harmonious co-operation. That two of the latter were elected to important positions in the church was an incident, not a consequence, of the movement. Other factors contributed to this unexpected and undesigned result.

II. THE BISHOPS

The conference treated these high officers with a singular blending of deference, authority and jealousy. It refused to retire any of them. To those familiar with the "upward push," viz., the desire of the inferior officials for the episcopal office, this was a surprise. It was due, however, to the great regard for Bishop Merrill and Bishop Andrews. The magnificent address prepared by the latter led to the question, Which of the three candidates shall we put in his place? And any attempt to disturb either of the senior bishops would have been stoutly resisted and easily defeated.

The conference took away from the bishops the assignment of their residences, it limited their retiring allowances, and it ordered two of them to the missionary field for the ensuing four years. It expressed a deprecatory judgment upon certain practices and acts of individual bishops, indicating thereby a desire that the bishops should devote themselves wholly to the work of their office, and that they should regard sacredly the rights of their brethren. The assignment of bishops to Zurich and Shanghai marks a stage in the conflict of two policies. Shall we have missionary bishops or a modified general episcopacy? The missionaries in India desire the first, those in China and Japan the second. Both had their wish, but one thing only is definitely decided—we are not going back to annual episcopal missionary tours. Whichever policy is adopted finally, the church will demand thorough superintendence at home and abroad.

The attitude of the conference towards the bishops surprised strangers to our economy and (once certainly) transgressed the bounds of propriety. A quadrennial dry-docking of the episcopacy is essential to our system, and the conference is rightfully jealous of episcopal interference. But the high office is degraded when assailed by covert accusations and theatrical threatening, especially when these are noisily and ignorantly applauded.

III. THE ABOLITION OF THE TIME LIMIT

This was abolished for all but a few churches in 1888. Not five per cent. of them since then have kept their ministers five years. Only a fragment of the time limit was left anyhow. But this fragment was doing mischief continually. There was something grotesque in the juxtaposition of speeches bemoaning the destruction of the time limit with two propositions. The majority found it hard to tell over which grave our opponents were weeping. Either was ample enough for the lamented remains. Both propositions abolished the limit. They differed only as to the conditions upon which a pastor might continue. The experience of twelve years had demonstrated that the essence of the itinerancy was the annual appointment and not the quinquennial limit. And upon this demonstration the conference acted. Hereafter, as hitherto, we shall have neither vacant pulpits nor unemployed ministers. Hereafter, as hitherto, every appointment must be fixed by the bishop annually. *An opportunity* for a long pastorate is afforded, nothing more. And woe to the minister who fancies that he has been legislated into a permanent incumbent! For him the future holds some discomforting surprises.

IV. THE OFFICIALS

In abolishing unnecessary offices and needless journals and in reorganizing the great societies, the conference simply repaired the mistakes of its predecessors. It entered a very audible protest against superabundant secretaries, divided responsibility and unnecessary generosity. The development of an official oligarchy has been checked. The action of the conference was only a step in the right direction, but it was a step with a sword in front of it. The Methodist official of the future will be less numerous, less conspicuously a candidate for the episcopacy, and potential chiefly by reason of service and personal worth.

V. THE WOMAN QUESTION

Women were *not* made eligible to the General Conference. A new constitution has been submitted for adoption, which removes all ambiguity and makes their admission possible. This may be defeated when its bearing upon certain questions is thoroughly understood. In that case the women will be no nearer admission than they were before.

VI. THE ACTION ON TEMPERANCE

A bold and persevering group of party prohibitionists have attempted repeatedly to annex the Methodist Episcopal Church to their party organization. Adroitly framed sentences have been introduced into the reports upon temperance, which have been flaunted subsequently as an indorsement of their party. In 1892 they were stopped by a resolution plainly denying any intention of the kind, which was passed by an overwhelming vote. This year, however, they renewed the struggle.

"The inexcusable miscarriage of the anti-canteen law" had, of course, no defenders in the conference. And the third party leaders seized their opportunity. Nevertheless the conference preserved its serenity and dignity. It rejected the heated and ill-tempered personal phrases that were proposed and recorded its regret in language alike becoming to the subject and to its own majesty. And it reaffirmed its declaration of 1892, viz., that its deliverances are not intended to indorse any political party.

VII. THE AMUSEMENT QUESTION

Our wisest heads are puzzled to know just what we have done. We displaced a proposition to transform a direction to pastors into a chapter of advice to members, and then we tabled the substituted proposition to retain the offensive paragraph! Technically it remains; practically it is killed and must be buried out of sight. Every speaker admitted that it should never have been inserted.

VIII. THE SCHOOLS OF THEOLOGY

The only action concerning these requires a majority of the bishops for the confirmation of a professor. Here it is non-action that signifies, especially in view of certain persistent efforts to excite a heresy panic.

Whither, then, is Methodism tending?

1. To a General Conference which shall express in all its workings the mind of the church.

2. To a more efficient and vigilantly regulated superintendency at home and abroad.

3. To a nobler pastorate—one that offers an opportunity to all and the highest opportunity to everybody.

4. To an independence of official cliques and combinations; to economy and efficiency in all church enterprises; to spotless purity in administration.

5. To the utter repudiation of party domination.

6. To discipline by persuasion rather than dictation.

7. To a toleration of devout and loyal scholarship.

8. To a larger intellectual and a nobler ethical and a higher spiritual life.

For the twentieth century movement will soon be aflame in all the churches.

Evanston, Ill., June 5.

Chicago and the Interior

A Diploma Mill in Trouble

For four years the Metropolitan Medical College of Chicago has been furnishing diplomas to about 1,000 persons a year. These diplomas have been sold to persons who submit to no examination and who have no right, under the laws of the states, to practice medicine. Under Illinois law no arrests could be made, but, sufficient evidence of guilt having been obtained, United States marshals have come forward and put the owners of the college under bonds to await their trial. The college has several charters, so that if driven from a field under one name, it can return under another name. Just what will be the outcome of this attempt to rid the city of an institution which has brought discredit upon it is as yet uncertain. We hear less than we did of the sale of degrees from institutions like the so-called National University, but there is no good reason to suppose that the sale does not still go forward. The arrest in the present case was brought about by the attempt of a possessor of one of these medical diplomas to practice his profession in the city. If any convictions are secured, it will be on the evidence which he and a few others who have paid a large sum for worthless parchments are ready to give.

Some College Commencements

Lake Forest University, Illinois, reports as the chief item of interest gifts amounting to $37,000 toward the $75,000 needed to secure $25,000 from Dr. Pearsons. Carleton College was able to report $50,000 in hand and a gift of $25,000 from Dr. Pearsons, with the promise of as much more if an equal sum is secured before the close of the year. Colorado has met all Dr. Pearsons's conditions and received $50,000. Marietta is rejoicing in the acceptance by Prof. A. T. Perry of Hartford of the presidency, and in a gift of not less than 19,000 volumes of rare books from Professor Stimson, the treasurer of the college, who now retires from active labor, but will continue to occupy his desk in the library. Marietta is out of debt, closed the year without a deficit and, although in need of greatly increased endowments, was never so well situated for first-class work as now. Northwestern University at Evanston loses its president, Dr. Henry W. Rogers, who, after ten years of hard and successful service, seeks more congenial work. He leaves the university with an endowment of $4,000,000, with a largely increased body of students, a well-organized faculty, but with a demand for more money than he has been able to raise.

National Jewish Charity Conference

This body, with representatives from twenty-six of the larger cities of the country, met this week in Sinai Temple, Chicago, to discuss the various ways in which charity is dispensed. There was general agreement that present methods are faulty, and that the personal service of those who have had no experience in the giving of help to the needy is injurious. There was but one mind as to the wisdom of preventive methods. As Mrs. Nathan said, in an address delivered Sunday in All Souls' Church, it is better to pay men living wages than to take care of them when overcome by poverty. The conference recommended cooperation in establishing hospitals for consumptives in Colorado, Texas and California, in efforts to remove people from congested districts in the cities to smaller towns in the country, and disapproved the habit of transporting paupers from one city to another in order to be free from the burden of caring for them.

Visit of Mr. Wirt

Added interest to Children's Day was given this year by the presence of Rev. Loyal L. Wirt of Alaska. By careful prearrangement, he and Rev. W. B. D. Gray of Wyoming were able to reach eighteen different congregations Sunday, June 10. Representatives from at least a dozen other churches and schools heard these gentlemen. During the present week Mr. Wirt has lectured on Alaska before large Christian Endeavor audiences on each side of the city, and has spoken also in Aurora, Peoria and Rockford. Probably he will touch more or less directly during his brief stay in Chicago hardly less than 100 churches or Sunday schools.

The Ministers' Meeting Discusses Evangelism

The subject related to evangelists and was discussed by Rev. J. D. McCord and Rev. S. P. Dunlap. Both are in hearty sympathy with the aim of evangelists, but believe that for some of the distrust which many churches have in their methods they are themselves the cause. The churches are at fault in employing men of whom they know little and who enter upon their work without proper credentials. Mr. Harada, pastor of the church in Kobe, Japan, also spoke briefly. His report of conditions in his country was encouraging, especially his statement that, feeling the need of more spirituality and a deeper work of grace among church members, it has been decided to send out in the beginning of the coming year Christian workers two by two in the hope of presenting the gospel to those who have not yet heard it or have not accepted it. Mr. Harada is on his way to the Endeavor convention in London. This feeling of a need of a "new revival" has found frequent expression here. It was emphasized in Mr. Dowd's paper at the state association. In it he referred to the movement to be inaugurated by the Free churches of Great Britain next February as a "simultaneous mission" to the cities and rural districts. It would seem as if pastors in America might plan for some such a movement for the new century, and that after vacation steps might be taken to secure its success.

The Jubilee Singers

These representatives of Fisk University have been in Chicago rather more than two weeks. They have by no means worn out their welcome. The more one hears them the more interest one takes in hearing them. They are attractive not only on account of their songs, but as speakers. Miss Crum relates her experience in the Black Belt in a simple, charming manner, while the leader of the band makes it very clear that the only Negro problem worth considering is that of ignorance, and that its solution is the education of the Negro in the Christian school. Social and political difficulties are, he says, temporary and local in their nature and will pass away when the colored man has been fully developed in the atmosphere of institutions like Fisk University. In intelligence, grace of manner, Christian spirit and devotion to their cause these singers are worthy the attention which they have here received.

Another Church on its Feet

Thanks to the efforts of Dr. Noble and the assistance of other pastors, notably Dr. Goodwin, $1,500 have been secured to enable the Summerdale Church to complete its house of worship and dedicate it free from debt. For nine years Mr. and Mrs. Wiley have toiled in this field. It is on the North Side, not far from Rose Hill, one of our great cemeteries. The parish is a mile square. It is made up of working people whose gifts have only been limited by their means. Through labor given when employment elsewhere was not easily obtained, and the generosity of R. J. Bennett, Esq., of the Ravenswood Church, a good edifice has been secured. Mr. Wiley has proved himself a friend to the needy, and by his sympathy, helpfulness and wisdom has won the respect and love of his people. With an audience room large enough to accommodate the growing congregation, there is reason to expect that this church will soon be strong.

Missionary Lectures in Beloit

A course of lectures on missions in Mexico has just been given in Beloit College chapel by Rev. James D. Eaton, D.D., for eighteen years a missionary of the American Board in Chihuahua, Mexico, and a brother of President Eaton. This is the fourth series of biennial lectures of the Porter foundation. The general theme of Dr. Eaton's course was Missionary Work in the Spanish American Countries. Especial emphasis was placed on the present demand for an evangelical Christianity in Mexico. The lectures were characterized by a large outlook, extensive knowledge and generous appreciation of all that is good in the Roman Catholic Church. Some of them were illustrated with fine views.

Chicago, June 16. FRANKLIN.

Current Thought

ENGLAND AND THE UNITED STATES

The real problem at present before England and America is this, viz., to reconcile the lesser conception of national obligation to the higher law of racial oneness. A racial unity in England and America is contending with a national divergence. The Anglo-Saxon race is one (that is the larger category). The empire of Great Britain and the republic of the United States are opposite forms of government (this is the lesser category). And it is this spirit of racial unity today in the empire of Great Britain and the American republic, as well as in the Dominion of Canada and the Australian commonwealth, which is seeking to reconcile all lesser divergencies of creed, color, caste and climate into the central dominating wedge of Anglo-Saxon enlightenment and moral sway.—*Rev. William Wilberforce Newton, in the London Spectator.*

AN IDOL DETHRONED

The London *Spectator*, reviewing the latest biography of Herbert Spencer, dissents from the biographer's estimate of Spencer's place among philosophers. It does not believe "that the world will ultimately classify Mr. Spencer in the front rank of philosophic thinkers." It points out that the philosophic idea of evolution, as taught by Hegel, Savigny and Schelling, antedated Darwin or Spencer considerably. The same journal remarks that the absence of all religious sentiment or belief in the man's character "robs his personality of the highest kind of interest to his fellowmen." But his unworldliness, indifference to wealth, ease and rank and his moral ideals—these the *Spectator* unreservedly praises, as well it may.

THE CUBAN SCANDAL

The dependencies will disgrace the American people so long as the spoils system flourishes in American politics.—*Springfield Republican.*

Ultimately we shall convince the world of the purity and honesty of our civil service in the administration of trusts.—*The Watchman.*

The Start from Nome

Across Alaska with Dogs and Snowshoes

Snapshots of a Perilous and Memorable Journey of 1,250 Miles

BY LOYAL L. WIRT

Two trails lead from Cape Nome to the outside world. They follow the same course as far as St. Michael; from there one leads straight up the Yukon to Dawson, then out by the way of Skagway. The other leaves the Yukon at Andraefsky, crosses a portage to the Kuskowwim River, parallels that river to its mouth, then skirts the coast of Bering Sea to the Nushagak River, crosses the range of mountains which runs up from the Aleutian Peninsula, and comes out on the Pacific at Katmai, opposite Kodiak Island. The latter route, while almost unknown, and up to this time seldom traveled by white men, is the shortest by several hundred miles. For this reason alone I chose it. With two traveling companions, one "basket sleigh" and nine Malamute dogs, we started from Nome at 11.30 on the morning of Jan. 8. The weather was bright and sunny, the thermometer at zero. Captain John Worth and E. Erickson comprised my escort.

The team could hardly be restrained as we took a final leave of the friends and dear ones gathered at the door of the hospital to see us off. Giving the dogs their heads, we dashed through the town at a lively pace. It began to blow and drift shortly after noon, but my parka, with the long wolverine edging around the hood, kept my face from freezing. After rounding the cape, eleven miles from the town of Nome, to which it has loaned its name, the wind came head on, and the thermometer dropped twenty degrees. About 2 o'clock the sun went down. As darkness came on, the wind increased in violence, and the trail was kept with difficulty. Being unused to exposure in this kind of weather, it proved a rather rough initiation. Throughout the afternoon it stormed incessantly. I found the safest way to keep from getting lost was to trust to the instinct of the dogs. At 4.30 the dogs quickened their pace, and though we could see nothing these faithful brutes made a sharp turn to the left, crossed a frozen marsh and drew up at a cabin which loomed out of the darkness. We were glad to find a miner's open welcome.

On Snowshoes

THE ESKIMO DOGS

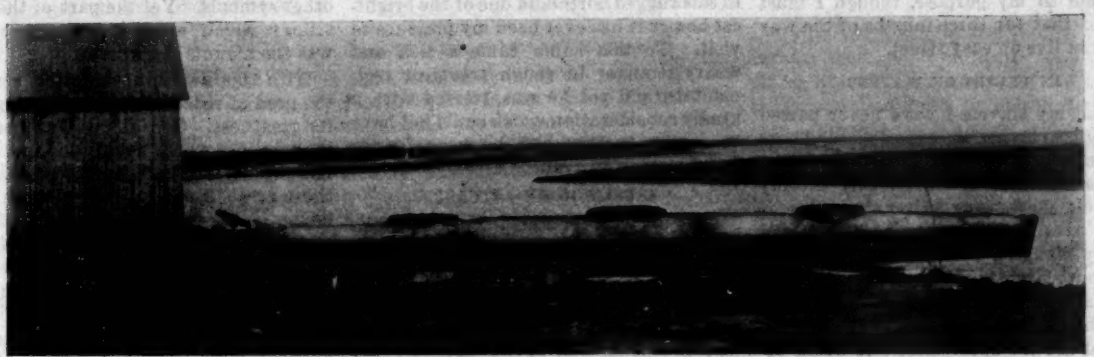
Traveling by dog team is a thoroughly practical mode of locomotion. Indeed, it must be the only method in the Arctic until reindeer become more plentiful. The true Eskimo, or Malamute, dog is a wise fellow. I have watched their movements with increasing admiration since starting on this trip. Dogs from the States are not satisfactory. They are softer, require more care and will not travel so well. The Malamute dog is fed but once a day, and never needs to be watered. As they swing along, spread out like a fan, in their loose native harness they will grab here and there a mouthful of snow, which slakes their thirst. Other dogs would be rendered more thirsty by this practice, as men are. When their noses become crusted with frost they simply stick them down into the snow as they trot along, and the friction wears the frost away. I have often been amused at the ingenious way they have of scratching their backs when in harness. If fleas need attending to, the dog turns over on his back while the team is jogging along and lets those in front (for they are all fastened together) drag him over the trail for a few rods, or until his hide is effectively scratched. Then he jumps up, shakes the snow out of his fur and buckles into his collar with a good will. I think these dogs would agree with David Harum, that "a reasonable amount of fleas is good for a dog. They keep him from meditating upon the fact that he is a dog."

THE TARRY AT ST. MICHAEL

At St. Michael the first stage of our journey was safely ended. This was the tenting point. I had promised Mrs. Wirt that I would stop here and give it up if the journey threatened to be too much for me. But, despite the bitter cold weather, the fun of trotting all day behind the dogs, and the "rheumatics," I determined to press on after a few days' rest. The hospitality of the Alaska Exploration was enjoyed—warmth, food, bed and good cheer. We were out twelve days from Nome—ten of actual traveling.

The next day, Sunday, I walked over the ice to the Alaska Commercial Company's headquarters and was warmly greeted by many friends. The first question from Mr. Hatch, collector of customs, was, "You will hold service for us tonight?" and immediately he went out to notify the islanders. A good congregation gathered in the large double parlors of the hotel that evening. Our former pianist, Mr. Royal, was on hand, and the singing was like his name. After the sermon these friends would not be satisfied until I had told them all about our work at Nome, and had repeated my

promise to them that our work at St. Michael, unavoidably interrupted last fall for lack of a minister to send them, would surely be resumed in the spring. Then the dining-room doors were thrown open and the hospitality of the hotel extended to the company, who certainly had not expected "loaves and fishes." As I came out of the dining-room later a small boy stood at the door holding a silver tray, and on it a sum of money. "This," he said, "is a starter towards the church



A Bidarka

building next spring, and we hope it will have many members." Amen. God bless St. Michael and our plans for her salvation.

THE PULL UP THE MOUNTAINS

The last stage of the journey was pretty much all climbing. The long, steady ascents, though steep, could be overcome by the plucky dogs, if they were given their time, but every little while we would come to a sharp incline which taxed united muscles, patience and ingenuity, both biped and quadruped. With the dogs scrambling up in front, a native on either side of the sleigh and my own shoulders lifting every possible pound behind, we scaled most of the worst places without unloading. In one place the snow on the mountain side has been packed by the wind to the smoothness of ice and nearly as hard. After cutting notches for our feet to hold in, we started up. The incline was about 45°. Slowly and steadily we lifted, notch by notch, until the leading dog had his forepaws over the crest, when somebody's foot slipped, and in a trice men, dogs and sleigh were in an undistinguishable tangle at the bottom. After repairs to the broken harness and shins, we started up again. Three times we saw the promised land and three times went back into Egypt. When we would start backward it was pitiful to see the poor dogs, legs extended, tongues out, every claw digging into the flinty snow until almost drawn out by the roots. But this and all similar blockades were overcome somehow, and evening saw us drawing into camp at the upper limit of timber line. It was intensely cold, and there was scant protection against the wind. I made my bed on the snow and tried to make the best of a night such as I never wish to experience again.

Kamalyhkas

A THRILLING PROSPECT

A long, hard pull up the last mountain of the range, which stood like a great white wall before us, proved to be the last of our troubles by land. When shall I forget or ever describe the emotion that thrilled me to my finger tips as I stood upon a crag which jutted out from the snowy shoulder of the mountains and gazed out upon the blue waters of the Shelikoff Straits, and saw just abreast the white peaks of Kadiak Island, fifty miles away. My knees gave way beneath me—partly from weariness, partly from gratitude—and my whole soul breathed a prayer of thanksgiving to God for his goodness in bringing my hungry eyes to see the waters of the blue Pacific once more. With improvised brakes attached to the sides of the sleds and set hard, we climbed on board, and, shouting to the dogs to keep out of the way, coasted down the long seaward slope of the mountain for miles and miles, cheering and singing like released prisoners, as we were. At one point our hurry to reach sea level nearly cost us our lives. The sled, being unhitched from the dogs, went over a steep declivity and landed in the tops of some trees. The three of us who were riding at the time rolled off just short of the chasm, dug our fingers into the snow and by good fortune stopped our mad career just in time.

CANOEING AMID GREAT DANGERS

There being no sloop or sailing vessel of any kind at Katmai, the only chance of getting away lay in a choice between a leaky dory and the Indian bidarkas. It is thirty-six miles across Shelikoff Straits and 100 to Kodiak, where steamers put in, and a more treacherous piece of water cannot be found in the North Pacific, with violent tide rips and heavy seas. Yet my only hope of reaching civilization was to cross these straits. The bidarka seemed like a toy boat, too fragile for a mill pond. Two Indians came to me, bringing one of these tiny canoes on their shoulders, and said they would take me to Kodiak for $40.

The surf was pounding its long white rollers on the stretch of sand when the little black canoe, with a week's provisions stuffed into every corner of it, was run into the edge of the surf and I signaled to jump in. Pushing my feet into the central hatch I found myself sitting on a roll of bedding which raised me a few inches from the bottom. Here over my head was drawn certainly the queerest garment ever made. In appearance it was yellow oiled silk, in shape a mackintosh with hood. This is the famous kamalyhka, which completes the wonderful little bidarka and makes it practically amphibious. This thin, transparent, yet stout waterproof, made of bear intestines, was tied with draw strings about my wrists and face, and then the skirts were drawn over the rim of the hatch and securely fastened there with another draw string. When the Indian in the bow was similarly accoutered, the Indian in the stern with kamalyhka on and paddle in hand pushed us into the surf, jumped into his hole, dexterously drew the draw string around him and we were off. Once beyond the foam we rested to make ourselves as comfortable as we could in our cramped quarters, called our last goodbys to the friends on shore and paddled away.

Outside Katmai Bay something of a sea was running and I watched the behavior of the kayak with the greatest interest. No duck could ride the waters more gracefully, and when a swell would break a volume of water over us sufficient to capsize an open boat, not a drop could find its way into our little shallop, for it literally rolled off our kamalyhkas and boat deck like rain from a duck's back. The wetting of face and hands and the involuntary gasps is all that resulted from these frequent immersions.

The second day out we started across the straits. First there was lunch, and then the most careful overhauling of our kamalyhkas and every precaution made against getting water into the boat. When all was shipshape, the chief, who sat in the stern, gave the signal and every paddle flashed simultaneously, five strokes on one side then five on the other. The fragile little bark shot out from un-

der the lee shore and the waves caught and tossed her about like a cork. Silently we pressed on, hour after hour. Twenty times was I on the point of turning back when I looked at the frail little canoe duck under the deep swells as they rolled in upon us and then at the mountains of Kodiak so far away. Nothing but the thought of the thousands of sick and sinning men in our camp next year and the help which I hoped to bring them held me to my purpose, though I must confess that for three-fourths of the way I did not live on easy street.

IN PERILS OF WATERS

In all my travels I have never passed through so trying an experience. There was one-eighth of an inch of black leather between us and a notoriously stormy channel; there were thirty-six miles of water to cross, with violent tide rips and swiftly changing currents in the calmest weather. Besides, it may be perfectly calm at starting and a gale blow down upon the hapless bidarka in mid channel. I could see the spot where two weeks before the steamer Wolcott was wrecked and where her hull was then going to pieces on a Kodiak reef. Four months before two Indians crossed Shelikoff Straits, and only within the week did they find a day calm enough to venture home again. All these things I pondered, but the paddles never ceased to dip and shoot the canoe through the water like an arrow.

An incident occurred when we were about five miles out which did not add to my peace of mind. I was plying my paddle vigorously when a noise burst on our ears with the suddenness and force of escaping steam from a locomotive and not unlike it in sound. Turning my head with a jerk, I saw arising out of the watery depths the great proportions of a whale but a few feet away. I could have tossed my paddle on his back. With a yell from the chief we all plied our paddles, with every muscle rigid, and shot the bidarka away from that uncomfortable spot with all possible speed. Once or twice the whale rose again, but each time farther off. The day wore on without further incident or accident. The wind freshened and the long rollers washed over us repeatedly, but our unique protection held perfectly; the little ship kept dry and buoyant, and just at dark the beach grated under our keel. That night the wind freshened, and the wind blew a gale for a week.

After four days' paddling down Kodiak Island, we saw a hunter on the shore and ran in to hail him. He said we were only about a mile from Afognak by land, but several miles, around a stormy point, by water. As he spoke both English and Aleuti, the Indians would go no farther, and we landed in a quiet bay, crossed a neck of woods and found ourselves in the pretty fishing village of Afognak. The hunter, a creole boy (Russian and Aleuti), took me to his home, where the luxury of a chair, a newspaper and later an appetizing dinner, laid on a snowy cloth, warmed the cockles of my heart. The Indians refused to go farther until the wind moderated. I therefore engaged a Russian boatman to take me to Kodiak in his sloop.

Early in the afternoon, passing into the channel between Wood Island and Kodiak, we made fast to the wharf, sixty-one days from Nome. We were met at the landing by Mr. M. F. Wight, general agent for the Alaska Commercial Co., to whom I had letters from Captain Hansen. He took me to the company's house, where Mrs. Wight showed me every attention and hospitality. For ten years, I learned, this lady has shared her husband's isolation, cheerfully making him in this rugged northland one of the brightest homes it has ever been my pleasure to visit. To this home came a sick and weary stranger in rough traveling regimentals, and yet he was treated with a kindly consideration which could not have been more hearty had he been Prince Luigi himself in evening dress.

SAFELY HOME AT LAST

The long wait for a steamer was broken three weeks later by the arrival of the St. Paul, upon which I took passage for Victoria. Three and a half months from Nome, on Easter Sunday, April 14, I arrived in Seattle, and in Plymouth Church, with overflowing heart, joined my praises for an ever rising, ever present Saviour. But perhaps not one in that great congregation had so much to be grateful for as I.

By dog team and snowshoes	1,250 miles
By canoe	100 "
By sloop	25 "
By steamer	3,000 "
By rail	3,000 "
	7,375 miles

7,375 miles to tell the story of Alaska and her need and, by God's grace, to carry back that which will supply that need.

Professor Park Viewed from Another Angle

BY ELISABETH BALLISTER-BATES

Thirty years ago Dr. Park on Andover Hill was pope, bishop, king of the orthodox churches of the region. His sermons were events. Mrs. Elizabeth Stuart Phelps Ward charmingly admits that she used to count his congregations to see if they outnumbered her father's. She acknowledged Professor Park's greatness and authority. The lofty epic strain in him she missed. He was an embodied poem of the severest style and loftiest inspiration.

Intellectual gratifications were sparser then in the community at large. Symphonies, symposiums, women's clubs were nascent or unknown. There was neither literary nor any other sheet to the Sunday newspaper. A large body of people abstained totally from worldly amusements.

It was high festival, then, when Professor Park occupied a city pulpit. A man was not supposed to write more than two or three such sermons in a year, and when he got ready to deliver them no one thought of any time limit. For the most part Professor Park addressed people who thought, or supposed they thought, as he did, but no one of intellectual eminence in those days of close *camaraderie* among bright and liberal minds needed or dared confess ignorance or indifference as to the great theologian.

One thought of Isaiah, of Milton, of Beethoven, when he preached. It was not the soul devastating tragedy of Dante. The heights, however icy, were serene. Perhaps human eyes never looked deeper down the abyss of the fall, but it was because they looked from so high above. It was the awe, not the ignominy, which took the soul. He drew men up to the Mount of Vision. He showed them their divine inheritance; he showed a God, absolutely divine. As was said, his was not the Dantesque soul, with its burning, definite horrors. All things were of the intellect. Flesh and blood were refined away. He sought other symbols. Yet the part of the great trilogy which would come nearest him was the mountain Purgatorio.

With this awful, devastating sense of the need of redemption came his sense of its greatness. God alone, God absolute, though incarnate, could do this work. His whole trend of thought was along those great lines of Milton with which, as he confessed to me, he, so to speak, unstrung himself on overworked Sundays. He urged that not a flower forever unseen, not a gem hopelessly buried in fathomless abyss, no unnoted cloud of morning or unwitnessed glory of the midnight heavens were useless, for they adorned that world to which the Son of God had come.

Professor Park's appearance was ideal for what he had to say. The words would have been different from a small, wizened man. The lofty brow, the clear features, the uncompromising chin, the towering figure carrying the head sternly aloft, the courtly rigidity of manner, the dignity, the simplicity with which he wore his scholar's garb, the peculiar hat—all contributed to a faultless whole.

The gifts he bore, the precepts he taught, were not the main point. It was he himself, as he stood on those heights of divine appreciation, which changed the soul within. Whoever scales them in his day and generation is great, and Professor Park was unconscious of many who stood with him at that time.

Wisely today our teachers raise and ennoble human nature. Professor Park seemed to some to think too meanly of it. It was because of the great contrast ever present to him. He did not bring the divine down to the human. He saw only one way of raising the human to the divine. He clung to Calvinism. "It is our historic name," he said, and he would not let it go while protest of his could save it. Though it be not the God of Calvinism whom men know now, it is the God of Calvin, and it braces the soul like keen air from untrodden summits to feel a single thrill of the sublime awe and lofty humility of those august saints who thought with Calvin.

Professor Park was a sublime spiritual Alp, a grand glacial landscape. Rejoicing in the benignant warmth of a gentler day, we can yet remember that ice has great preservative uses and transmutes with flashing radiance, as nothing else can, the beauty of those solar rays which give warmth and light to the universe.

Perhaps some day we must call upon that school again. There may be need of the severer martial strains of renewed conception of Him whose ways nor thoughts are as ours. It can do us good, and only good, to appreciate this man who was so great, like Browning's Grammarian,

> . . . still loftier than the world suspects,
> Living and dying.

The Home

A GOLDEN SUMMER

A season for simple living with the kindly sun and the blue sky; days of keen delight in little things, of joyous questing after beauty; days for the making of friends by being a true friend to others; days when we may enlarge our little lives by excursion to strange places, by friendly association, by the companionship of great thoughts; days that may teach us to live nobly, to work joyously, to play harder, to do all our labor better; so should each June bring us indeed a golden summer.

—*Edwin Osgood Grover.*

Sunday Afternoons Most of us would like to have been present that Sunday evening in Berlin referred to by Dr. Stalker in his article on Scotch Home Life, and heard the assembled company talk over the Sundays of their childhood. The mothers among them must have listened with wide-open ears and eager eyes, for the Sunday Afternoon Problem is one of the most perplexing Christian parents encounter. That this time should be made especially happy and memorable, all are agreed. The mother can usually make it so by reading to her boys and girls, provided they can all enjoy the same book. Sunday, too, is the father's opportunity for acquaintance with his children. He may have his share in keeping them occupied, amused, instructed in a manner suited to the sacred day. But what can children of various ages do without the constant oversight of father and mother?—there is the difficulty. If any parent has solved it let it be known. If any reader of *The Congregationalist* can remember occupations that made his childhood Sundays pleasant, we want to hear about them.

Girl Graduates The world will be richer in this month of June for a multitude of women soundly educated in our colleges and sent out to do their work. They have new experiences to face, and among them the experience of disappointment, for the wide world is not as responsive as the smaller college world to effort or to charm. Most of them, we are glad to think, are to be homemakers, for if the women do not make the homes no one can, and there is no higher life calling. These girl graduates will have had abundant warnings and advisings, to which we have no thought of adding here. On the contrary, we wish to congratulate the world upon this yearly addition to its higher resources. To have these hundreds of trained women recruited for its positions of social leadership is no small element of promise for the future. As homemakers, teachers, doctors, lawyers and followers of various kinds of business they will be more capable and more cultured for their years of study, and their influence will be felt among those whom they meet in family, social and business life. They will be scattered like leaven all over the land, and the whole nation will be better and stronger for them. High among its gifts of the year the nation may well reckon the girl graduates of June.

Home Life in Scotland*

BY REV. JAMES STALKER, D. D.

The sentiment of home is stronger in Scotland than in the United States. At all events the boarding-house system, which prevails so extensively on that side, is almost unknown on this side of the ocean. Before marriage young men live in lodgings, but they are eager to get out of them, to set up home on their own account, and the feelings with which they look back on the experience are usually anything but enthusiastic. "An Englishman's house is his castle," and the proverb is as true of the northern as of the southern half of our island. During the holiday months of summer our families may sojourn for a little at some hotel or hydropathic establishment at the seaside or in the country; but they return from these places to their own homes with the feeling that the chief advantage of the change has been to make them realize anew the attractions of their own fireside.

One of the chief obstacles to independent housekeeping in the United States is the extreme difficulty of the servant question. This is less acute with us. Wages are lower and, therefore, it is possible to have more servants. There is not the difference of religion between the family and the servants which is so common in the Eastern States. Though belonging to different Protestant denominations, all the servants come in to the dining-room for family worship morning and evening, and thus there is constituted a subtle but effective bond by which the whole household is held together. Even among us, however, the supply of good servants threatens to prove inadequate to the demand, as the employments for women multiply. Young women prefer the freedom of factories and shops to the restraints of domestic service, though in this they are consulting rather their present pleasure than their future interest, for in a good house in a station above their own they are unconsciously trained for discharging in a superior manner the duties which will fall to them as housewives when they are married. I once asked a representative working man what was the principal need of the working men of our country, and to my astonishment he replied, without a moment's hesitation, "Wives who can cook."

There is an impression here, probably much exaggerated, that American children are remarkable for precocity, exhibiting an independence of judgment and a freedom in expressing their opinions which are unknown among us. The Scotch father of a generation or two ago must have been a stern being, of whom his children stood in awe; but this is rapidly changing, and I doubt whether, in this respect, there is much difference between an average American and an average Scotch household. And the same may be said about the observance of the Lord's Day, which used to be notoriously strict in Scotland. The tendency at present is to the opposite extreme. There are, however, multitudes of homes in which, while the old rigor is relaxed, yet the sacredness of the day is in no degree impaired. The parents plan and pray to make the Sabbath a delight to their children.

The question of forms of amusement and entertainment for the family is not an easy one. All visitors to the United States have felt the charm of the hospitality exercised both in public and private. There is not the same tact or spontaneity in this country, at least it is not so generally diffused. A Scotsman does not wear his heart on his sleeve, and a stranger may be excused if he is sometimes in doubt whether he keeps such an article at all. There is far more vividness of response in America to any opportunity in which there is the promise of novelty or distinction. Perhaps it is this hunger for experience which gives rise to a greater freedom in tasting different kinds of amusement. I was rather surprised, for example, to find, in some New England towns, that the theater was a regular and permitted form of relaxation in circles where it would by no means be so in Scotland.

On the other hand, the extent to which total abstinence from intoxicants prevails in American hospitality was very surprising to me. In this country even those who are themselves abstainers feel great hesitation in imposing their practice on their guests, and the complete absence of intoxicants from entertainments of any degree of ceremony is very rare. It is growing, however; and the drift of opinion is certainly in this direction. Everywhere the want is felt of a really generous beverage to take the place of wine; and the temperance societies ought to offer a mammoth premium for such a discovery.

All visitors to America are impressed with the culture of the women. There are at least 10,000 always in preparation for the work of life in universities, and this is a substantial guarantee for the light of knowledge in the home. In this country we make a poor show in comparison. The education of our young ladies was, till quite recently, deplorable, and though our universities are now open to women the numbers who take advantage of the opportunity are not large. Our elementary schools, however, have attained to a high average of efficiency, and as education is compulsory, those who are in future to be the wives and mothers of the country are all brought in contact with the world of books. The contrast in this respect between the beginning and the end of the century is extreme, and ought to augur well for the future.

Yet when the vast majority of the poor received little or no schooling, those among them who were religious always contrived in some way to learn to read; and their reading was not confined to the Bible—though this was their principal aim—but included the classics of experimental religious literature. This love of books still continues, though the scope is wider. In the little bookcase of the poor but religious Scotsman will still be found

* Fifth in a series on Home Life in Other Lands.

Bunyan's Pilgrim's Progress, but beside it Sartor Resartus or Emerson's Essays; he possesses not only Baxter's Saint's Rest and The Life of McCheyne, but Wordsworth's Poems or Amiel's Journal. And he is a better man for such additions to his stock.

I remember, long ago, a Sunday evening in Berlin, when, in company with a number of men and women of different nationalities, including some Americans and some Scotsmen, I was the guest of a singularly urbane and genial host, who invited us to recall the Sunday evenings of our childhood. At first there was a little tardiness, but after the ice had been broken one after another volunteered his reminiscences till the talk became warm and copious. Picture after picture of idyllic happiness—of a father's wisdom, a mother's tenderness, of beloved brothers and sisters—rose before our view, and in the gathering twilight our eyes grew dim with moisture as strangers in a strange land we were transported in imagination to our distant homes. That evening I learned one thing which I have never forgotten—that it takes a great deal to destroy a child's faith in its own home and its own parents. Young preachers often speak as if none but perfect people were fit to be married. But happily this is not the case. Let there only be genuine affection and genuine honesty of character and endeavor, and the children's imagination will transform their parents into the best people who have ever breathed and their home into the brightest spot on earth.

I have probably undertaken too much when, in obedience to the editor, I have endeavored to contrast the home life of Scotland with that of America, because I am far too inadequately acquainted with the latter. But I believe in the soundness of the home life of both countries in the sense indicated above. It is not perfect—far from it. But it is a wholesome nest for human beings, and it is steadily becoming fuller of sweetness and light.

Club Women at Milwaukee

BY ANNA BARROWS

The newspapers have told the story of the fifth biennial meeting of the General Federation of Women's Clubs, as seen through eyes always alert for sensations, and have magnified some points until greater ones were obscured. Among hundreds of women it is not impossible that a few might lose their heads or their tempers but, having only a few weeks ago listened to discussions in the House and Senate at our national capital, the business sessions of the biennial seemed to me to be quiet and orderly in comparison. As a whole, the meeting was thoroughly enjoyable and its impetus along educational and social lines will be felt all over our land.

There comes a time in the life of every association when reorganization is as essential as the enlargement of clothing for the child. The tenth year of the federation seemed a fitting time for such reconstruction, and though the plan for thorough reorganization was defeated, its salient points were brought out in such a way that it undoubtedly will demand further attention. The clubs appear to be groping for some such form of representation in conference as has been worked out in the Congregational churches, with their county and state conferences and triennial council. That the present body is unwieldy is apparent and the mass of business to transact, papers to be heard and receptions to attend are appalling to the average delegate. The result mentally is like that of extended physical feasting.

A review of the week at Milwaukee would show that much good was accomplished even though some things were overdone while others were left undone. Human nature remains much the same though conditions change, and at this great convention one might hear the same chatter, irrelevant comment and gossip which is supposed to have been laid aside with the quilting bee and sewing society. Yet there is also ample evidence that women are learning to generalize and to separate the fundamental points on which they can agree from the minor ones on which they may differ.

Any person having the idea that club women were blue stockings or strong-minded needed only a glance at one of the many receptions to be convinced otherwise. Elegant gowns, laces and jewels were predominant, but were displayed with such good taste that the women without such luxuries did not feel their disadvantage but enjoyed the beautiful things around them. Milwaukee was most hospitable, its private houses and public buildings being thrown open for the occasion.

Some have expressed a fear that social functions were becoming too prominent at these biennial gatherings, but others remember that the women who came for the social side mainly were receiving much inspiration for a different life. The claim of Kate Upson Clark that the object of women's clubs was to drive out the beast in the human race and her distinction between the society woman and the one with higher ideas will not soon be forgotten by those who heard her.

The reports of presidents and state chairmen of correspondence showed the wide range of work being done by individual clubs. Educational interests naturally have precedence, but the clubs are rapidly finding their power and using it in municipal housekeeping. As one report put it, the first interest of the club woman was for herself, then she began to help others and now is showing others how to help themselves.

The traveling library has been put in motion in many states by the women's clubs; the schoolrooms are decorated, sanitary conditions improved, women placed on school boards, training toward good citizenship demanded, departments of domestic science urged for public schools and state universities, programs provided for days at state fairs and Chautauqua assemblies, school gardens encouraged, public improvements forwarded, the forests of New England, the Palisades of the Hudson and the ruins of the Pueblos protected. Though woman's suffrage may not appear as soon as its most earnest advocates wish, the woman's club seems rapidly becoming a legitimate "third house" in state and nation, whose voice is always for the protection and advancement of the best interests of the home.

Among the most unique organizations reported was the Chauncey Depew Club, the object of which is to cultivate extempore speaking. Several clubs reported men members as associate or honorary, but rarely with full privileges.

In the early days of the woman's club it was so often called the college of the middle-aged woman that the number of young women present and active at this meeting was a surprise to many. The program was excellent in the main, though too full, making it necessary to hold two and three distinct sessions at a time. As one bright woman said, three rings at a circus make it impossible to see anything well. The speakers were largely club women, though of many types. The younger women showed their advantages in modern training by freer lungs and better vocal powers than their older sisters. Nearly all were simply and tastefully dressed. An occasional exception made tight lacing apparent by lack of voice.

The session devoted to public schools, with Miss Margaret J. Evans as chairman, was one of the most notable. The general and sectional needs of the schools, co-operation with the home and systematic moral instruction were discussed by a dozen speakers, according to the program, and others from the floor. The Press, Civics, Domestic Science and the Consumers' League were subjects of other sessions.

The question of the admission of colored clubs did not come before the federation, but was laid on the table by the board of directors. Mrs. Ruffin came to the federation as a state delegate from Massachusetts and also as a delegate from the New Era Club, an association of colored women in Boston. The executive board were ready to give her credentials as an individual representing the state of Massachusetts, but unwilling to accept her as the delegate of a colored club, as that would be a precedent causing difficulties in the Southern states. The whole issue is merely sidetracked, and sooner or later will come up again. This delay gives the clubs and individual club members opportunity for sober consideration of the matter with all it involves. On the part of the leaders of the federation there appears to be a tendency to avoid facing and settling important questions, which reminds the looker-on of the methods of the politician rather than of that statesmanship which was claimed for the federation by its president.

Mrs. Lowe, who was re-elected for another term, is an easy and tactful presiding officer. She seems to be in earnest in her interest in industrial problems and in her expressions on the necessity of work for women of all ranks in life. Such opinions were not common among the women of the Southern section of our country a generation ago, and it may be that a similar period must elapse before all the women of our land can agree to remove false social distinctions, whether due to color or occupation.

Why is it that the people with whom one loves to be silent are also the very ones with whom one loves to talk?—*Kate Douglas Wiggin.*

Closet and Altar

To be spiritually-minded is life and peace.

Many Christians live and do in this world as if religion was but a by-business and this world the one thing necessary; when, indeed, all the things of the world are but things by the by, and religion only the one thing needful.—*John Bunyan.*

I find in the Bible far more concern about Christians leading a Christlike life than anything else.—*Mark Guy Pearse.*

What we ask in relation to our Lord Jesus Christ is steady, constant obedience to his will, a quiet household life, a business conducted face to face with the Decalogue, and the whole life lived in the spirit of the love of Jesus Christ.—*John Clifford.*

We often, when we say we love God with our whole soul, utter mere words; it is a sound without sense. We learned to speak thus in our infancy, and we continue, when we grow up, without knowing what we say. To love God is to make his will ours; it is to obey faithfully his laws; it is to abhor sin. To love God is to love all that Jesus Christ loved; it is to hate what he hated.—*Fénelon.*

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

—*Washington Gladden.*

All treasures of wisdom and knowledge are hidden in Him. It must grieve Him to see us filling our minds with passing things, worthless things, dying after the fashion of the world, while Christ is crowded away into some bare and paltry place in our lives.—*Robert E. Speer.*

If a man cannot be a Christian in the place where he is, he cannot be a Christian anywhere.—*Henry Ward Beecher.*

Discipleship to Christ is not a long labor, or a long pathway, at the end of which we secure a reward in *payment* for what we have done. It is a life which has its inheritance, as its birthright, at the outset, and moves forward in the conscious possession of it.—*Timothy Dwight.*

Thou living God, who art the Eternal Love, who hast taught us that all our doings without love are nothing worth: send thy blessed Spirit and from thine own fullness of life pour into our hearts that most excellent gift of a holy love, which is humble, meek, kind, and long-suffering, the very bond of peace and of all perfectness. This we ask in the name of our Saviour, Jesus Christ, the Son of thy love, who is forever glorified with thee, O Father, and the Holy Spirit—one God of all grace. Amen.

The Railroad Train

Last week I took a long, long ride
Upon the railroad train;
I wore my new brass-buttoned coat,
And had a truly cane.

The engine made a lot of noise,
And whistled, O, so loud!
And all the white and puffy smoke
Went up and made a cloud.

The wheels played funny little tunes,
And went so fast around
That I could hardly see the flowers
That grew upon the ground.

We went by houses, trees and barns,
And churches, now and then,
And children playing out of doors,
And lots and lots of men!

And when the boys and girls saw me
As I was looking out,
They waved their hands, and so did I;
And once I had to shout!

We rode until it was quite dark,
And stars began to peep;
And when we got to Grandma's house,
They said I'd been asleep.

—*Harriet J. McLellan, in The Kindergarten Review.*

Opening Doors and Entering In

BY LUCY ELLIOT KEELER

Around a dining table at an Adirondack resort sat five guests who in the few days of their sojourn had found many topics of congenial conversation. One evening, however, the sixth seat was occupied by a sturdy youth with sunburnt face, whose presence seemed to invoke a general silence. The widow talked in low tones to her daughter, the married couple conversed *tête à-tête*, and the college girl, sitting next to the new comer, regretted that she was not plain and fifty that she might have the privilege of addressing him as frankly as she would one of her own sex.

Glancing at his face as he gave his order to the waiter, the young woman fancied he flushed at the consciousness of his isolation, and, remembering Miss Jewett's words that wherever two persons are placed together one is always host and one always guest, she decided that her slight seniority of years and table residence barred her from guestship.

"I may at least push open a door," she resolved, "and if he has what my old nurse used to call gumption, he will find a way to enter in."

There was a little pink spot on her cheek as, catching the eye of the lady opposite, she commented upon the absence of dogs about the hotel, gradually passing to the law prohibiting the hounding of deer. A question came up which no one seemed able to answer, and the young woman, fingering an olive, wondered if her ruse would fail.

After a slight pause, the new comer bent his glance upon her, and then, addressing the only other gentleman at the table, deftly caught the ball of conversation as it seemed falling, held it and tossed it on to glory.

"I wanted to cry bravo," the girl exclaimed, after the young hunter had left the table. "Not many boys of twenty could have done it so well, or even ventured the attempt. They would have preferred to blush in silence, and we should all have played sticks. It is so comfortable to have people enter in."

"More than that," smiled back her older *vis à vis*, "not every young woman would have thrown open a door. It is easy to be a miser with one's opportunities and niggardly in sharing small successes with others. Even my old age has had its lesson just now." She caught the girl's hand as the little company left the table, and as they passed through the office glanced at the register.

"Did you know," she questioned, "that this young fellow belongs to one of the proudest families in New York? No, of course you did not; you would have done as much for the humblest. Go on, my dear, opening doors, and may I be there sometime to enter in."

Humanity, under the training of history, is always being made ready to understand and appreciate some new portion of the Word of God.—*Dr. James Stalker.*

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The Conversation Corner

CURIOUS, isn't it, how one strange animal follows another! We had scarcely settled that logy, long-tailed hydro-"quaderped" in last week's Corner when this picture came from a well known minister in Maine. You see that he does not really expect your sharp eyes to be deceived very much, although he puts it in the form of a puzzle.

Dear Mr. Martin: I wonder how many of your bright and inquisitive Cornerers can tell what these creatures are in the picture which I send. They may suggest to some of your innumerable readers that famous and familiar picture entitled, "When shall we three meet again?" Alas, can we ever quite forget the roars of laughter that greeted us when after looking at the picture carefully we innocently inquired, "But where is the third?" Those long ears which show so plainly remind one of the story of the young man who was conversing with a young lady of whom he was quite fond. As he seemed to be somewhat absent-minded, she said, "Give me your attention, please." He replied, "I am all ears."

"Yes, I know you are," she said. What happened then, I do not know! If to tell what these animals are is too easy a puzzle, then let the kind Cornerers go on and state near what mountain they had their home.

Yarmouth, Me. C. D. C.

C. D. C. evidently expects us to "guess" that the animals are donkeys, but I do not believe they are, although I cannot state their mountain home. I will venture to locate them near Moosehead Lake! I can see why the hunter who shot them with his kodak would not care to shoot them with his rifle. There must be some story about that log cabin in the wilderness and that forlorn-looking pair at its door.

Now that we have this picture from the Pine Tree State, we might as well have a Maine broadside, for I have been waiting some time to print a letter from a Maine banker about a boy who interests me more than all the wild animals between the St. Croix and the Androscoggin.

Dear Mr. Martin: Twelve dollars were recently sent to the bank of which I am treasurer by the mother of a little boy living in —, Me., saying that it was his share of the profit on sales of milk and that he "milks five cows." My acknowledgment was less formal than usual, and I had an answer from the little fellow. Here is a part of it:

"Please excuse my printing, for I have just learned to write. I live two miles from our school, so mother teaches me a little at home. I have two heifers and one cow. We have seven cows in all. I help do the barn chores. I am sawing wood now, small sticks. It has been snowing today, so I did not use my saw. I wiped apples, which were spoiling in the cellar. I will try real hard to learn to read well."

This little boy is very anxious to learn and has already decided to go to the State University, and is saving money for it. He denies himself candy, "except Fourth of July and Christmas." With such a start, he will doubtless accomplish his purpose. I wonder how many of the "little Cornerers" have learned to work as hard as he does. If you could see the quaint letters, laboriously printed by this little chap, you would be as much interested as I am. I shall try and keep the run of him, and perhaps help him in various little ways, which are *great* to him!

Maine. C.

This banker must be made an honorary member to begin with, for his kind interest in this little country boy, and I would send a certificate to the boy himself, if I knew his name. We'll have him by and by! I have the town, and I am sure it is in sight of old Katahdin. It is just such boys as he, brought up in the healthy country regions, that make men of brain and heart and success.

Dear Mr. Martin: I would like very much to join the Conversation Corner and become a Cornerer. I am ten years old and in the sixth grade in the intermediate school. I study reading, spelling, geography, arithmetic, language, singing, and writing. I have for a pet a cat. Its name is Flaxie Frizzle. It is black and white, and very pretty. I have a brother and sister. My cat is afraid of my brother.

Thomaston, Me. HATTIE W.

With all those studies I do not think Hattie has time to attend to cows or cats. But I suppose "language" is much easier than the "grammar" of my boyhood times, when we had to learn, "*I* might could-a-would-a-should have been, *you* might could-a-would-a should have been, *he* might could a would-a-should have been"! without having the least idea what it all meant!

Now let us hear from the Maine grown-ups, without putting over them the "Old Folks" heading.

Dear Mr. Martin: Much is being said about Dr. Hale's suggestion as to pets in the schoolroom. [See Corner of March 1.] Queer, how an old idea will sometimes take a new meaning in our mind, and we quite forget it *is* an old idea. Those of us who read Miss Alcott's "Little Women" twenty-five years ago remember that "Jo March's school" was plentifully supplied with pets. This suggestion of Dr. Hale's seems to me the delightful echo of our loved Louisa Alcott.

Alfred, Me. L. D.

How would it do to take those pictured animals into school as pretty pets?

Dear Mr. Martin: My father went to Maine when the "District of Maine" and cleared his farm, a grant being given a young man who would settle on it. The woods were full of wild animals. The bears would kill the lambs and sheep. I used to see log-fires in the pasture, where sheep were gathered for protection. One old bruin was seen to walk around the house, stand on his hind legs and look into the window. If all were in bed, he would go to the barnyard to kill a sheep, but a man on watch in the barn shot him. I used to catch trout from a clear running brook, and take home an apronful. Not far was Beaver Dam Pond, surrounded by woods. We ventured in and heard the swashing of a beaver's tail. He had a stick of timber he had gnawed off with his mouth to build his house or dam. In the cedar swamp we used to go for cedar and spruce for brooms, and would hear the *loocervees* [loup-cervier, or lynx] screech, and the loons "holler." Then we moved to the village [she does not say in what town, but I will "guess" *Monson*] and when several of us were in a boat on Hebron Lake, going to an island for blueberries, a bear swam across ahead of us. Then, when I had started for neighbor Colton's, I saw a moose and her calf cross in front and pass soon out of sight in the woods. David, his son, built the first railroad in Southern California and Arizona and died leaving $40,000,000.

I never saw an apple till I was seven years old, then father brought home a few from Parkman, where he built a church. There were no wagons then—only bridle paths. I used to go on horseback out to Eveleth's store with eggs, etc., tied on the horn of the saddle, and get tea and spices. There was no candy to buy, so I bought a brass thimble. If we lost our fire we would go to our neighbors and get some in a skillet, or my father would strike fire from flint on his gun. We had a big fireplace and Dutch oven; spare-ribs hung from a hook in a beam overhead. Potatoes were roasted in the coals. In 1875 I visited my old home, riding on the railroad to within twelve miles of Moosehead Lake, went to Greenville, and by boat to Kineo, met Dennin, proprietor of the Kineo House, son of the old hunter who used to go moose-hunting with my father and bring home moose meat for us to eat.

The first dollar I earned I spent for the Youth's Companion, the second year it was published, a small, four-page sheet. The catechism, Noah Webster's spelling-book and Olney's geography were about all the books, except the Bible, we had to read. Letters were few, postage eighteen cents to Massachusetts, and about two weeks' time. Jotham Sewall used to come in and preach to us, until we had a settled minister. I have read "Fisherman's Luck," by van Dyke, and enjoy the "Forest and Stream," as it takes me back to my young days in Maine.

Rochester, N. Y. M. C.

I declare I believe that Jotham Sewall, the famous preacher, was D. F.'s great-grandfather, so that this letter will interest him, as it does all the rest of us. We thank Mrs. C. for telling us this story of her childhood. How different from the life of Maine Cornerers now!

Mrs. Martin

Christ's Revelations of Himself*

1. The Ruler Over Nature

By Rev. A. E. Dunning

The crisis of Christ's ministry came at Bethsaida. From that time he apparently gave up expecting that the people would follow him as their leader. He began to teach his disciples that his way to the establishment of his kingdom was not through the acceptance of him as the Messiah by his nation, but through his death at its hands. For this purpose he revealed to them new and surprising phases of his character. The study of the ways by which he did this, penetrating their slow apprehension, familiarizing them with the idea of a suffering and dying leader, to whom they should commit themselves without reserve, is of intense interest. We shall come to understand the Son of Man and to make him known to our pupils according as we apprehend the steps by which he revealed himself to his first disciples. They became acquainted with him in the same ways by which we become acquainted with our friends. They saw first the human thought, feeling and purpose of Jesus in daily contact with him. Through the human they came to see the divine in him.

No day in Christ's public ministry was more crowded with startling events, revealing him to his disciples, than that which began with his teaching the multitude at Bethsaida and ended before the next dawn with his joining them in the boat on the lake and jo rneying with them to the land at Gennesaret. Within less than twenty four hours they passed through a wide range of feeling, every phase of which discovered to them their Master in a new light. We may mark these changes by five words:

1. *Prosperity.* The disciples had cast in their fortunes with his in the expectation that he would deliver their nation and reign over it. The time seemed at hand when their hopes would be fulfilled. A great multitude assembled to their Master. The multitude had no leader, and their condition moved his compassion [Mark 6: 34]. He told them his views and hopes for their future, and they listened with approval. He healed their sick. He satisfied their hunger. They saw in him the leader they desired. They were ready to compel him to become their king, regardless of consequences [John 6: 15]. It must have seemed to the disciples that the time was propitious for realizing their hopes. Jesus of Nazareth was all that they had believed him to be.

2. *Peril.* The scene changes swiftly. Jesus commanded the disciples to enter their boat and start for Capernaum. He dismissed the people and retired into the mountains. The disciples' dream of victory vanished in the darkness. It was not now the question of establishing a kingdom, but of saving their lives. They must have felt that they had been abandoned by their Master. They had been in danger, without knowing it, even through their love and loyalty, of wrecking the cause to which he and they had given their lives. Now they were facing perils which they did know, but with no knowledge that he was thinking of them.

3. *Panic.* The disciples had been brave to battle with wind and waves. But when they saw a figure walking on the water in the dim light amid the spray their courage failed utterly. They seem to have forgotten their Master, and they were terrified by an apparition from the unseen world. Yet they soon learned that all the time he had had them in mind, had watched their suffering with sympathy, and had waited that they might gain manhood by it. At the battle of Cressy the English king Edward, with a reserve corps on a hilltop, watched his young son fight with a small force against the knighthood of France, led by the Counts of Alençon and Flanders. The youth, hard pressed, sent to his father for help. The king, seeing that the advantage was on the side of his son, refused, saying: "I am not so inexperienced a commander as not to know when succour is needed, nor so careless a father as to refuse to send it. I wish, if God so order it, that the day may be my son's and that the honor may be with him." A wiser commander and a more loving friend watched the struggle of his disciples with the storm and knew when to come to them with help.

4. *Presumption.* The voice of Jesus they knew, even when they could not distinguish his form. The tumult of wind and sea grew no less at his word, but the tumult in their hearts ceased instantly as they heard his "Be of good cheer. It is I. Be not afraid." Then terror was transformed into temerity, one as unreasoning as the other. Peter demanded as proof that Jesus was indeed there that he also should walk on the water as his Master was doing. At the command he boldly stepped out on the waves. But when he faced the winds and waters his terror quickly returned. He had presumed on a strength that was not his, and found himself helpless. But he felt the grasp of Jesus' hand and quickly found himself in the boat again, with Jesus at his side.

5. *Peace.* Wind and waves died down and the tumult of their anxieties also, as soon as their Master was with them. The forces of nature were too strong for them, but he could control those forces. They had learned the lesson a little while before, but they had quickly forgotten it. They had asked, as they saw the calm fall on the troubled waters, "What manner of man is this, that even the winds and the sea obey him?" [Matt. 8: 22-27.] But now they had an answer for their question. They worshiped their deliverer and, though he had rejected the proposal of the multitude to make him king, they said, "Of a truth thou art the Son of God." Jesus had revealed himself to them as the divine ruler over nature, and they believed that his power was that of God his Father. One step had been taken to confirm their faith in him even when he should be nailed to the cross.

Many a disciple has passed through all these phases of experience and found them precious in revealing Christ the Son of God. The biography of the wife of the late Archbishop of Canterbury offers a beautiful modern illustration. It gives the picture of a prosperous and happy home. Then within five weeks her five young daughters died. She writes of that fierce tempest as "hours of agony which burn into one's soul and leave their heavy impress through all that remains of life." But the Master came to her in the storm. She says the trial was "a bright chain to draw the heart up to heaven." Through alternate grief and trust she came to have a new power in her ministries to others, and she says of her sorrows, "No doubt if Christ goes with us through them they will produce blessed fruit to all eternity."

It is a great step forward in Christian character to learn that he who rules the natural world has come to us through a human life, shares our trials with human sympathy and links us with him in his supreme work of redeeming mankind.

* The Sunday School Lesson for July 1. Text, Matt. 14: 22-36; Mark 6: 45-56; John 6: 15-21. International Lesson, Jesus Walking on the Sea.

The Church Prayer Meeting

Topic, June 24-30. Study as Training for Service. Deut. 6: 1-9; Prov. 3: 1-22; 2 Tim. 2: 15, 16, 23-26.

To acquire knowledge and develop one's mind are proper objects of study. But the highest is to be qualified for better service.

[For prayer meeting editorial see page 906.]

Literature

A Dead Line for Authors

It has become common to speak of the dead line of fifty for ministers, as though no minister above that age need expect popularity with the churches. And now Mr. Andrew Lang, in view of the number of recent successful works by young writers, suggests that there is likely to be drawn a dead line in authorship, and that authors who have passed beyond it need not expect to retain the interest of the reading world.

It is true that many of the favorite works of past years, especially in fiction, have been those of comparatively young writers. Jane Austen, Kipling, Winston Churchill, Barrie and Miss Johnston are instances. But, as some one in the Providence *Journal* has suggested aptly, there is danger in generalizing hastily from this fact. Richardson, Fielding, Scott, Trollope, Blackmore, Thackeray, George Eliot, Du Maurier and Ian Maclaren, not to name others, are examples of very successful authors who won their fame after reaching middle life. Some, also, who made a considerable repute by their early writings have failed to retain it by their subsequent books, even when written before they had passed beyond their youth.

As we have just intimated, it is chiefly in fiction that this supposed pre-eminence of the young is alleged to exist. In hardly any other department of literature, unless it be poetry, do they win much fame. And even in poetry the great writers of the closing century, Tennyson, Browning, Longfellow, Lowell, Whittier, etc., have done much of their best work in middle or later life.

Knowledge of the world, experience and reflection, not to add practice in the art of writing, such as only years can give, are qualifications for success in respect to which the young necessarily are at a disadvantage. Moreover, that they possess a more zealous enthusiasm, a more vivid imagination or a power of more intense application than their elders, although usually assumed, is by no means demonstrable.

Talk about a dead line of fifty or any other age in the ministry or in literature is nonsense. The question is not of years, but of freshness and force. Many a man over fifty is more original, forceful and captivating, whether as preacher or author, than he ever was in his earlier years, because he has kept his mental powers alert and active, has worked conscientiously, scorning all tempting short cuts to apparent success, keeping in touch with life and thought, avoiding professional ruts, and interesting himself in what has interested his fellowmen.

Fortunate indeed is the young man who may reasonably dare to hope to become in due time the peer of such a master. There are old men, indeed, who have passed the line of waning popularity, but there are plenty of young men, also, who have passed it. It is not a matter of age, but of individuality.

Ten Essays by Professor Pfleiderer

The author, professor of theology at the University of Berlin and of well-earned international fame, has contributed much to theological and religious discussion. Among his shorter productions are the ten articles comprising the volume *Evolution and Theology and Other Essays*,* most of which Dr. Orello Cone, the editor, has translated. Some of them have appeared already in periodicals in the English tongue. Dr. Pfleiderer is a bold, although a reverent, thinker and some of his positions are quite advanced. All these essays supply food for earnest reflection, and several are specially striking.

That which gives title to the volume is the first. It points out that the theologian of the modern school is apt to resist the consequences of the evolutionary principle and that historical investigation, the only fitting method, illustrates evolution in the growth of Christianity. The task of our time, he declares, is "to clothe the spirit of Christianity, its religious ethical principle, which lay as a compelling force at the basis of all preceding developments, in a fitting and intelligible form for our age" (p. 24), regardless as to how far this new form may be separated from those of the past. Christianity was not complete in Jesus, he holds, has been developing ever since Christ's day, and doubtless will go on developing and adapting itself to new conditions. Whether some of his positions as to Christ's understanding of his own mission are likely to be accepted generally there is room for doubt.

The essay on Jesus' Foreknowledge of His Death also takes an unusual view. It claims that Jesus probably expected to actually overthrow the established powers and set up an earthly kingdom, that the anointing in Bethany was regarded by him as a genuine, although improvised, consecration of the Messianic king, and the last supper, not as a parting solemnity but as "a proud pre-celebration of the dawn of the dominion of God." That these anticipations proved mistaken he believes to have been a shocking surprise to our Lord and the occasion of his utterance, "My God, my God! why hast thou forsaken me?" Dr. Pfleiderer here seems more original than safe as an interpreter.

The essay on Morality and Religion is variously suggestive and concludes that all who desire a truly ideal morality and a truly ethical community must work for a reformation within the church rather than for morality outside of the church. The last essay, Free from Rome, points out the steady weakening of the power of the papal church and pleads earnestly for effort to secure spiritual enlightenment and freedom for the eight millions of German Roman Catholics in Austria, who are oppressed as Romanists and are specially open at present to fraternal sympathy and influence.

* Macmillan Co. $2.00.

The Father of Oregon

This is the title applied by Mrs. Eva E. Dye in her volume, *McLoughlin and Old Oregon*,* to Dr. John McLoughlin, governor of the Hudson's Bay Company west of the Rocky Mountains, and the man to whom, perhaps more than to any other except his friend, Marcus Whitman, the early pioneers and missionaries owed the opportunities of which they were able to make such splendid use. A British subject and in the service of a British company and a man of too high honor not to be loyal to his duty, he nevertheless was too much a citizen of the world and too humane not to protect those who were too few and too peaceable in manner of life to protect themselves.

As the author truly says, at a hint from him the Indians under his command would have driven back the immigrants from the United States across the Rocky Mountains, and their country hardly would have undertaken a war on their behalf so far from her populous regions. Oregon, Washington, Idaho and a part of Montana now are included in our country because John McLoughlin was a true man. It cost him dearly also. In his old age he said of himself, "I find myself a man without a country." He was distrusted by the English because he had befriended Americans, and by the Americans because he had been born an Englishman. Yet he lives in honor and gratitude in the minds of thousands.

Mrs. Dye has described him and his career, as well as the opening up of the far Northwest by missionaries and emigrants, in a most graphic and attractive narrative. She had exceptional material, indeed, but she has done it justice. Whitman's brilliant, self-sacrificing services are described as they deserve. The whole thrilling story of the pioneers and their deeds is set down in glowing sentences, which match well the picturesqueness of this theme. It is history, biography and romance in about equal proportions, and the romance is based upon fact.

It covers just a quarter of a century, the years from 1832 to 1857. Few of the citizens of the Eastern states at the time had any adequate understanding of how history was being made in the Northwest or of what advantage our country was to reap from what was going on. Probably to not many even today are all the facts familiar. But this volume will go far toward popularizing them.

* A. C. McClurg & Co. $1.50.

A Group of Striking Novels

One is Spanish. Another is Italian. A third is German. The fourth deals with New Englanders at home and elsewhere. In its way each is an uncommon story.

Currita, Countess of Albornoz,* has been translated by Estelle H. Atwell from the original by Luis Coloma. It is a realistic picture of modern Spanish society, chiefly in Madrid. The author has sketched with masterly skill and a wealth of detail the moral, social and political corruption, the plotting and intriguing, the heartlessness and insolence, of the ruling class and the enormous hindrances in the way of good government and private integrity. But against this somber background stand out examples of nobility and righteousness, and the book is uplifting and encouraging in spite of its painful revelations. It is brilliant, satirical, humorous, pathetic, solemn and dramatic all in one. It is a historical painting of no small significance. It also is a sermon and one which will go far to convince the reader that sin does not pay. It is the work of a true artist.

The Italian story, *Arden Massiter*,† by William Barry, has an English hero. The terrorism of the Camorra, the famous secret revolutionary society, overshadows the narrative, and the pathetic culmination of the decline of the old and noble Italian family, with whose fortunes those of the hero become involved so inextricably, wins sympathy as hearty as one's admiration for the author's skill which has caused the events narrated to seem so real. It is one of the ablest novels of the year thus far, unusually picturesque and even dramatic and very engrossing.

The German story, *The Garden of Eden*,‡ has for heroine a New England girl. It is by the late Blanche Willis Howard—Frau Teuffel. It is as bright and entertaining in style as it is morbid in substance. The heroine loves, and is ardently loved by, two married men successively, each of whom is unhappily mated. This somewhat daring situation is handled with considerable skill and perhaps as much delicacy as the conditions permit. The men are less to blame than the girl, who is limp and foolish. The story has more psychological interest than such a bare hint at its plot suggests and here lies its power, for it has considerable power. It also depicts some aspects of German social life very well. But it is not to be strongly commended in spite of its ability. It tries to compromise between duty and affection and leaves the impression that duty is the less to be honored in emergencies.

The fourth novel in the group is Mary G. Morrison's *The Sea-Farers*§ Salem, Portsmouth, Newburyport or some other half marine, half rural New England town is the principal locality, and traders and sailors with their wives and daughters people it. But the scene soon shifts to a foreign isle and buccaneers replace the merchants. Then the kaleidoscope shifts again and you are back in the salt, sleepy atmosphere of the wharves and the elm-shaded streets. The author knows her New England as it was and has managed to convey in her pages something of its peculiar individuality, its occasional ro-

* Little, Brown & Co. $1.50. † Century Co. $1.50.
‡ Charles Scribner's Sons. $1.50.
§ Doubleday, Page & Co. $1.50.

mance, its sturdy moral ideals, the strange contrasts possible in its life and its habit of evolving good out of evil in the end.

Some June Art Magazines

There is a valuable paper in *The Studio* describing work done by students of the Glasgow School of Art in Scotland. Glasgow has produced a distinct school of painters and its artistic development has been less influenced by metropolitan considerations than is usual. Its School of Art Club holds monthly competitions, the decisions being rendered by judges from outside. A notable individuality is evident in the designs reproduced in this paper and their variety also is observable. For instance, they include stained glass, an embroidered curtain, work-bags, a pulpit fall, a magazine cover, a jewel casket, minor frames, finger-plates, a plaque, a sconce, etc. Each is fresh and striking in conception and finely executed. The article is of much interest in itself and will prove suggestive to art students. Another paper on The Ornamentation of Textiles with special reference to the rare collection of Mme. Paul Errera of Brussels is specially noteworthy. This collection includes specimens of work as early as the twelfth century.

All who develop their own negatives will be glad to learn from Mr. Percy Lund, in the *Photo Era*, that it is no longer necessary to work in the dark. The hitherto "dark room" may be so illuminated—if the light be of the right kind—as even to permit reading at some distance from the light. Mr. Howard Farmer, of the London *Polytechnic*, has demonstrated this and Mr. Lund describes Mr. Farmer's method. Mr. C. Yarnall Abbott, of Philadelphia, and his pictures receive prominent attention in this issue, and all the other contents are interesting.

The *Art Amateur*, always practical and suggestive, has been enlarged by eight pages and is an additional supplement. It is well named, for no other art publication known to us contains so much of value to beginners and more advanced non-professional students. The number includes a helpful paper on Pen Drawing for Reproduction, which gives many important hints in brief compass. We should add that frequently points in regard to house building and ornamentation are given in this magazine, any one of which is worth its cost for the year.

The New Books

*** *In some cases, books announced in this department will be reviewed editorially later.*

RELIGIOUS

PRO CHRISTO ET ECCLESIA. pp. 189. Macmillan Co. $1.50.

BIOGRAPHICAL AND HISTORICAL

LUTHER AND THE GERMAN REFORMATION. By T. M. Lindsay, D. D. pp. 300. Charles Scribner's Sons. $1.25; WESLEY AND METHODISM. By F. J. Snell. pp. 243. Charles Scribner's Sons. $1.25.

Two of The World's Epoch-makers series. The former takes special pains to make real the common social life of Luther's time, and is a creditable addition to the long list of literature relating to its theme. The latter is less an ordinary biography than a characterization of important stages of the evolution of Methodism, which gained special significance by reason of John Wesley's connection with them. It is well worth a careful reading.

THE LIFE OF CHARLOTTE BRONTE. By Mrs. Gaskell. pp. 671. Harper & Bros. $1.75.

In the Haworth Edition, completing its seven volumes. To many its interest will surpass that of any of her novels.

MCLOUGHLIN AND OLD OREGON. By Eva E. Dye. pp. 381. A. C. McClurg & Co. $1.50.

FICTION

THE FARRINGDONS. By Ellen T. Fowler. pp. 367. D. Appleton & Co. $1.50.

In this story the minor characters are the best. It is a wholesome, interesting English story, not specially striking, but worth reading.

THE BURDEN OF CHRISTOPHER. By Florence Converse. pp. 315. Houghton, Mifflin & Co. $1.50.

A capital and labor story, graphic and touching. But it is neither artistic nor logical to let the hero fail and fall in the conditions specified.

LET THERE BE LIGHT. By David Lubin. pp. 526. G. P. Putnam's Sons.

Purporting to be a study of social themes, this turns into a study of religions and a plea for a new sort of a faith. Full of sympathy for struggling humanity, but uttering nothing new. Moreover, such working men as those described do not exhibit a profundity, an erudition and a literary polish such as only university professors might hope to surpass.

AS THE LIGHT LED. By J. N. Baskett. pp. 392. Macmillan Co. $1.50.

This tells of the intellectual and spiritual growth of two somewhat primitive souls. It is too long and far too much elaborated. The author does not understand how to seize upon salient facts. As a construction it is inferior. But as a piece of character-drawing it is remarkable and unusual.

A TRIPLE FLIRTATION. By L. M. Elsheimer. pp. 260. Abbey Press.

Short stories, crude, clumsy and disagreeable.

FRUITFULNESS. By Emile Zola. Doubleday, Page & Co. $2.00.

VOICES IN THE NIGHT. By Flora Annie Steel. pp. 418. Macmillan Co. $1.50.

MISCELLANEOUS

CHARTERHOUSE. By A. H. Tod. pp. 242. Macmillan Co. Imported. $1.50.

A crisp, lucid, comprehensive account of one of the best of the great English public schools.

ANNUAL REPORT OF THE LIFE SAVING SERVICE. For the year ending June 30, 1899. pp. 523.

Such modest statements of fact reveal the immense value and the noble heroism of our life-savers.

THE FRENCH REVOLUTION. By Thomas Carlyle. 2 vols. pp. 479, 465. Each $1.50.

Two handsome volumes of the Library of English Classics.

SILEX SCINTILLANS, OR SACRED POEMS AND PRIVATE EJACULATIONS. By Henry Vaughan. pp. 238. 50 cents; NARRATIVE AND ELEGIAC POEMS. By Matthew Arnold. pp. 277. Macmillan Co. 50 cents.

Volumes of the neat and pretty Temple Classics.

THE LAST WORDS OF DISTINGUISHED MEN AND WOMEN. Collected by F. R. Marvin. pp. 203. C. A. Brewster & Co.

Uncommonly interesting and issued in handsome form.

HIGHWAYS AND BYWAYS IN NORMANDY. By Percy Dearmer, with illustrations by J. Pennell. pp. 368. Macmillan Co. $2.00.

Notes

The recent death of Michael Munkacsy removed "the supreme melodramatic painter of the century."

Punch has discovered a new poet, one Rudyard Austin, who has rewritten The Absent-Minded Beggar in the classical manner of the present poet-laureate!

One of the most interesting features of the Paris Exposition is the reproduction of a portion of old Paris. To many visitors nothing else will be comparable with this in attractiveness.

The late Dr. D. G. Brinton gave his valuable scientific library to the University of Pennsylvania and an effort now is on foot to establish a Brinton Memorial Chair in that university.

It is proposed to remove the temporary Dewey Arch to Buffalo to adorn the Exposition grounds. As the construction of the permanent arch probably will be begun soon, the proposition may be carried out.

The paper in the June *Critic* about Queen Victoria as an Etcher is very readable and its illustrations indicate that her Majesty, had she been able to give herself to art, might have become decidedly successful.

Mr. Josiah Flynt says that two tramps in a Michigan jail wrote a story and got $100 for it from a certain periodical. It is worth noting that they cast lots by spinning a coin to determine whether they should write a story in collaboration or try to escape from prison, and the lot fell to the story.

The difference of opinion about terra-cotta in art work continues to be radical. Authorities of museums seem to have faith in many of the specimens of it and continue to buy them. But many good judges condemn them as poor in design and weak in modeling, if indeed they be genuine antiques at all.

The children of the late Prof. Edwards A. Park of Andover, having in contemplation the publication of his biography and his works, kindly request friends who have letters from him in their possession to forward the same to Miss Agnes Park, Andover, Mass. These letters will be returned to their owners, if desired.

In the library of the National Museum at Washington is what is called the "Jefferson Bible," collated by President Jefferson. It is a duodecimo of eighty-two double pages, made up from the four gospels and with clippings in Greek, Latin, French and English in parallel columns and with marginal notes in Jefferson's hand writing. Everything relating to the supernatural is omitted but all other teachings of Jesus are included. It is a collection and consolidation of his words. It is bound in red morocco and was bought by the government for $400 from Miss Randolph.

Estimates of Dr. Storrs

Easily the king of all pulpit orators.—*T. L. Cuyler, D. D.*

Men are his monument.—*W. Hayes Ward, D. D., in The Independent.*

His heart was a very pure fountain of noble thought and of sweet, unselfish affection.—*Theodore L. Cuyler, D. D., in The Independent.*

The noblest composite figure of pastor, preacher and ideal citizen which the American church has seen in half a century.—*Rev. Dr. J. M. Buckley, in Christian Advocate.*

He was the scholar among orators, and the orator among scholars; he evoked admiration rather than enthusiasm, and won conviction, less by his appeal to reason on the one hand or the emotions on the other, than by his presentation of truth in forms of beauty.—*Rev. Dr. Lyman Abbott, in The Outlook.*

Storrs and Behrends were "of the people, by the people and for the people," and in that fact lay much of their success, their influence and their dominance over those far as well as near. In this principle is the genius of Congregationalism, and out of it will come its future leaders and prophets, worthy successors of those who have gone before. They come from the people; they claim no divine right of succession; they speak solely as they are moved by the forces which move others, and in this freedom, this independence and this direct responsibility between humanity and divinity is at once the secret of their growth and power.—*Brooklyn Standard-Union.*

He leaves and could leave no successor to his place in the public regard. That place was personal. He was not a leader of the prevailing thought of his time, nor by noisily combating it did he secure his fame. It cannot be said that he has made any impression likely to be lasting on theology or on scholarship. But by the force of his dignified character, his forensic abilities, his learning and his intellectual power he has been for many years the most distinguished and most august representative of traditional American Protestantism. His own universally honored manhood exhibited and commended what was best in that tradition. Its shortcomings under the administration of lesser men as a system applied to the present religious needs of society found no illustration in the record of his long and splendid work as a Christian teacher and pastor.—*New York Tribune.*

The Congregationalist's Indian Famine Relief Fund

Send all contributions to *Frank H. Wiggin, Treasurer American Board*, 14 *Beacon Street, Boston*, marking them "For The Congregationalist's Indian Famine Relief Fund."

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E. L. M , Somerville, 5.
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American Board Junior Endeavorers, Add'l, Japan, $5.
Friend, Fitchburg, 10.
John S. Adams, Brookline, 24.
Shepard S. S., 1st Cong. Ch., Cambridge, 26.77
Cong. Ch., Plantsville, Ct., 46.50
Primary Class, Cong. S. S., Plantsville, Ct., 1.25
Y. P. S. C. E., Newtown, Ct., 30.
2d Cong. Ch., Add'l, W. Winsted, Ct., 13.
Norwegian Free Cong. Ch., Lowell, 9.01
Trinity Cong. Ch., E. Orange, N.J., 100.
Dunstable, Mass., 10.
1st Cong. Ch., Oxford, 25.
L. W., " 2.
W. H. N., " 1.
M. E. K., " 1.
N. R. M., " 1.
Anonymous, " 1.
C. J. K., " .25
Thro' the *Christian Messenger*, New Bedford, 11.40
Friend, thro' Rev. A. F. Schauffler, D. D. New York city, 2.
H. R. Stearns, Hartford, Ct., 5.
Collected by Mrs. Jipson, Mansfield, 1.20
Friend, Worcester, 2.
T. J. Stalian, Whitneyville, Ct., 1.
Ellen O Walkley, East Boston, 5.
First Ch., Northampton, 40.10
Mrs. J. A. Baldwin, Brookline, 5.
Friend, W. Enosburg, Vt., 1.
Pilgrim Cong. Ch., Dorchester, 5.
Mrs. Abbie Snell Bunnell, Andover, 10.
W. C. T. U., Charlestown, N. H., 2.
Cong. Ch., Shelburne, 3.
C. W. L , Boston, 1.
J. H., E. H. & Friend, Cheshire, Ct., 2.
Jun. C. E. Soc., Plymouth, N. H., 2.
C.E.S., Crombie St.Ch., Add'l, Salem, 5.
A. F. H., Portsmouth, N. H., 1.
La Crosse Friends, 10.
Friends, North Cong. Ch., Pasadena, Cal., 5.
Friends, Phillips Ch., S. Boston, 15.
Richard & Howell Jones, Portland, Ore., 1.
Ladies' Aid Soc. and Friends, Birnamwood, Wis., 7.45
Anna E. Monteith, 1.
E. S. Burnap, 5.
Mr. and Mrs. Moses Burpee, Houlton, Me., 7.50
Fred. W. Alexander, " " 1.
First Cong. S. S., Norwalk, Ct., 10.
Wm. Q. Wales, Second Ch., Dorchester, 15.
Jun. Aux. Miss. Soc., First Ch., Northampton, 15.
Welsh Cong. Ch., Lansford, Pa., 5.70
Friend, 1.
Payson Cong. S. S., Easthampton, 25.20
Anonymous, 3.
American Congregation, Guadalajara, Mexico, by Rev. J. Howland, 25.
Phillips Ch., S. Boston, 79.28
Cong. S. S., Northfield, Vt., 23.71
Cong. Ch , Bethel, Me., 34.56

Friend, Keene, N. H., $2.
——, Miss Look's Class, Edward's Cong. S. S., Northampton, 5.
E. M. M., Dalton, 1.
Cong. Ch., Elburn, Ill., 19.
Cong. S. S., " " 2.
Y. P. S. C. E., " " 10.
Jun. C. E. S , " " 5.
Village Cong. Ch., New Preston, Ct., 106.75
Cong. Ch., Old Saybrook, Ct., 7.93
Cong. Ch., Sharon, 52.
Cong. S. S., " 1.
Cong. Ch., Add'l, N. Guilford, Ct., 10.
High School, Stamford, Ct., 6.
Cong. Ch , Harrison, Me., 7.25
Cong. S. S., Putnam, Ct., 17.80
Mrs. E. M. Warner's S. S. Class, Putnam, Ct., 3.15
Mrs. Ralph Kenyon's S. S., Class, Putnam, Ct., 2.
Y. P. S. C. E., Putnam, Ct., 10.70
Friend, Framingham, 25.
Cong. Ch., Epping, N. H., 5.75
Second Cong. Ch., Wells, Me., 15.
Trinity Ch , N. Attleboro, 25.50
Mrs. Skinner's S. S. Class, Add'l, Fair Play Ch., Peabody, Kan., 1.
The Seven Boys Goffstown, N. H., .80
Y. P. S. C. E., Ormond, Fla., 10.25
Y. P. S. C. E., First Cong. Ch., Concord, N. H., 15.
Thro' the *Advance*, Chicago, Ill., 881.75
Bethesda Welsh Cong. Ch., Utica, N. Y., 25.15
Y. P. S. C. E., Cheshire, O., thro' the Golden Rule Co., Boston, 7.55
J. Harry Allan, Winchester, Ky., thro' the Golden Rule Co., Boston, 1.
Jun. C. E. Soc , Monson, 48.
Mrs. Cushman's Class, Monson, 5.
Miss Clark's Class, Monson, 2.40
E. Rayner, 10.
A Family, S. Gardiner, Me., 1.50
Y. P. S. C. E , Slatersville, R. I., 5.
Kindergarten S. S., Second Cong. Ch , Walpole, 1.65
Young Ladies' S. S. Class, Cong. Ch., Eliot, Me., 4.
Friends, Springfield, 2.
First Cong. Ch , E. Windsor, Ct., 26.64
Emma Barker, Farmington, N. H., 5.
N. F. Curtis, White Plains, N. Y., 10
First Ch., Add'l, Easthampton, .25
Cong. Ch., N. N. Portland, Me., 1.
Friend, Ayer, 1.
Lydia Saacke, Providence, R. I , 10.
Mrs. E. Frank Aldrich, Providence, R. I., 5.
Dorothea M. Moore Providence, R. I., .25
Second Parish Ch., Portland, Me., 10.
Cong. S. S., Goshen, Ct , 21.51
George W. Morse, Boston, 10.
——, Canfield. 2.
Primary Class, Edwards Ch., Northampton, 3.30
Union S. S., Stickney Corner, Me., 2.04
Cong. Ch., Stockbridge, Wis., 5.
Mrs. W. M. Adams, Grand Rapids, Mich., 1.

Friend, Berkeley, Cal., $2.
Cong. Ch., N. Berkeley, Cal., 14.
D. C. Kittridge, San Francisco, Cal , 1.
Cumberland Pres. Ch., Fresno, Cal., 6.50
First Cong. Ch., Oakland, Cal., thro' A. B. C. F. M., 159.40
Rev. H. H. Cole, Douglas, Alaska, 1.
Mary F. Cole, Douglas, Alaska, 1.
J. B. Armstrong, Cloverdale, Cal., 20.
Children in Cong. Ch., Cloverdale, Cal., 1.15
Miss Bailey, San Francisco, Cal , 5.
Teachers in Belmont School, Belmont, Cal., 40.
Good Cheer, Vernon Cong. Ch., Los Angeles, Cal., 10.
Thro' the *Witness*, Montreal, Can., 154.89
Cong. Ch., Newmarket, N. H., 14.
First Cong. Ch., Lee, 50.
South Cong. Ch., Hartford, Ct., 24.
Horatio People, Horatio, Pa., 13 80
A. Bullard & Co., Boston, 2.
First Baptist Ch., Franklin, 7.65
Prim. S. S. and Cradle Roll, Philippopolis, Bulgaria, 1.76
H. A. Parker, 2.
Union Ch., Hawley, Minn., 5.60
Cong. Ch., Corning, Io., 3.
A. D. W., Northville, Ill., 2.
M., Syracuse, N. Y., 2.50
Friend, Georgia Plain, Vt., 1.
Cong. Ch., Melrose Highlands. 7.26
Stranger, Kansas City, Mo., 1.
Howard F. Sawyer, Bangor, Me., 2.
Children of 1st Cong. Ch., Omaha, Neb., 3.75
M. J. C., Lowell, 5.
Young Men's S. S. Class, Monson, 6.50
Friend, Dedham, Me., 1.
Friends, Owosso, Mich., 5.
Mrs. Maggie Valentine, Markell, Mich., 1.
Children's Day, Warren, Vt., United Ch., 3.70
Cong. S. S., Tilton, N. H., 30.
Jun. C. E. Soc., Tilton, N. H., 5.
Cong. Ch., S. Glastonbury, Ct., 10.30
First Cong. Ch., Bennington Center, Vt., 6.
First Baptist Ch., Waltham, 18.
Anonymous, 1.
——, Norwood, 2.
Cong. Ch. & S. S., Elbowoods, N. D., 10.
Two little boys in Maine, .50
Friends in Maine, 4.50
Friend, Cong. Ch., Merrimac, 5.
Friend, 30.
Jun. C. E. Soc., Nogales, Ariz., 3.60
Protestant Church of Tarsus, Asia, 18.
Y. P. S. C. E., Mt. Holyoke Sem., Bitlis, Turkey, 20.
Mrs. L. F. Cornelius, Cambridge, 2.
Frances Gray, Cambridge, 2.

Total,	$4,033.44
Previously Acknowledged,	98,470.40
Grand Total,	**$102,503.84**

The Belated Peoples of America

(The Congregationalist's Missionary Topic for July)

Immigrants from abroad—The mountain people of the South—The Indians—The Negroes—The Chinese—Who among these is our neighbor.

This topic is too comprehensive to be considered at one meeting unless a carefully prepared program is arranged giving simply a bird's-eye view of the whole subject, or certain of the sub-topics chosen to form the subject for the evening.

Immigrants from abroad. More than 300,000 of these landed upon our shores in 1899, with the strong probability that the number will reach a half-million this year. The German, Slavic and Scandinavian departments of the Home Missionary Society will furnish material for suggestive papers. The German-Russians, who are thronging into the Dakotas and other Western states, sought this land for the justice and liberty denied them first in their Fatherland and then refused them in Russia, to which country they were lured by worthless promises. In view of a net gain of ten per cent. among the German Congregationalists in the last year, a gain of twelve per cent. among the Slavic people and growing churches among the Scandinavians, surely one's determination to sustain this branch of the work should be strengthened. The present influx of immigrants from the eastern and southern European nations, illiterate and degraded as they are, is a cause of disquietude. Not only in the West does the problem how to make the hordes of immigrants law-abiding, Christian citizens confront us, but in New England the question is met and demands a speedy answer. As an illustration take this fact. In one of the hill farming towns, with a population of 599, the taxpayers number 237, and of this number forty-one are foreigners of eleven nationalities.

The mountain people of the South. The American Highlanders, the mountain whites, the people who have been passed by, the Appalachian Americans, the rearguard of the Revolution, the advance guard of Western civilization—these are some of the suggestive names given to the two or three million who live in the mountains between Virginia and Alabama, in a section 200 by 500 miles in extent. Let short, concise answers be given to the following questions: Who were the ancestors of these people? What are their social peculiarities? What is their war record in the Revolution, the Civil War, the Spanish war? What has the A. M. A. done for them, and what is its present work?

The Negroes. No more important subject for consideration can be discussed in a missionary meeting than that of the Southern problem, which, with its ramifications, touches the social, political and religious life of the land. Let a debate be arranged upon the question, Shall the black man have an educational opportunity commensurate with his ability? One side can present the opinion of Charles Dudley Warner. The other can give reports of the conference held at Montgomery, Ala., in May and the one held at Atlanta, Ga., in June.

The Indians and the Chinese. Are these our neighbors? What do we owe to the former because of the treatment received from the whites? What is the latest legislation passed in regard to them? Is the evangelistic work or the mission school the most fruitful in results? As to the almond-eyed race on the Pacific coast, as well as in our Eastern cities, we must believe that our nation has a duty to them which should be speedily performed.

HELPFUL LITERATURE

Our Country and The New Era, by Dr. Josiah Strong.

Annual Reports of the American Missionary Association, the Congregational Home Missionary Society and the Mass. Home Missionary Society. Leaflets from these societies.

More "Plain Facts" About the Boer War

From a reliable and thoroughly informed correspondent living in South Africa we have the following:

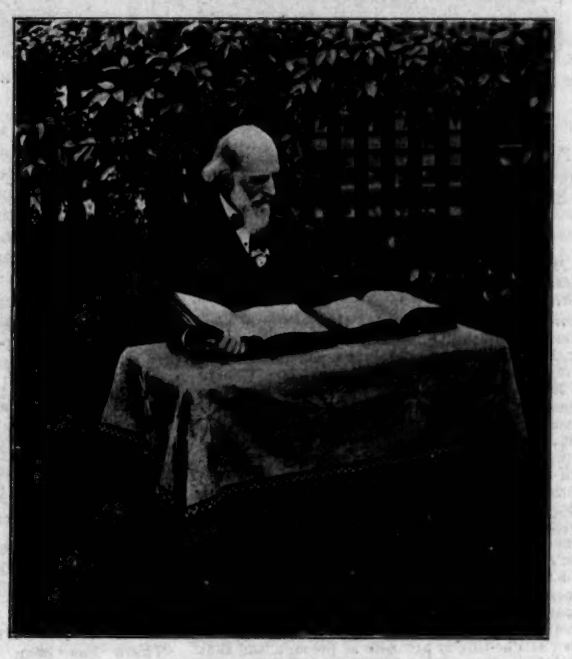
The Boers enjoy every liberty that a man could possibly ask for in the British colonies, even to the extent of having the reins of government in their own hands. What the English asked for in Johannesburg has been freely granted to all the Dutch of Natal and the Cape Colony. Even the right to become burghers without having to take the oath of allegiance seems to have been granted to them, for Dutch burghers in the rifle associations of Umvoti County, though armed by the government of Natal for its defense, when called upon to take the oath refused to do so.

We can only do a deed to God by doing that deed for him—only by offering ours as the hands with which it shall be done. Our human love for one another and all our human help is not less his for being ours. Many dear things of Providence he hands to his little ones by each other, and sometimes whom can he use but you and me?—*Gannett.*

A Remarkable Exhibit of Bibles

The Sensible Hobby of a Retired Boston Business Man

When one visits a great national museum and is shown the sword of a great military commander—say Wellington or Grant—one ofttimes counts it a great privilege to touch the sword reverently, as if some martial virtue might pass from it to the person. A remarkable collection of weapons used by great spiritual warriors was on exhibition in the library of the Congregational House, Boston, from June 4-11. The weapon is the Bible, but in form it varies from a soldier's pocket edition to large extra illustrated tomes, and in time of manufacture from the earliest editions of the European presses down to the latest editions of the American and British Bible Societies. But the absorbing interest of this collection centers not in bibliographical, but in autobiographical and biographical facts, and in the information it gives to those who wish to make their Bibles more useful and helpful to themselves and others by annotation and extra illustration. To see and handle Bibles that once belonged to Philip Melanchthon, John Knox, Samuel Mather, David Brainerd, or that were made by John Eliot, carries one far back in the history of Protestantism. The Bibles of such soul winners as D. L. Moody, Phillips Brooks and Charles Spurgeon have a sentimental interest of incalculable worth and, when examined, reveal the mental habits of the men. Thus the edition of the Psalms used by Phillips Brooks is interleaved, and the writing on the inserted leaves shows the range of his reading in general literature and his correlation of thought and incident found there with the thought of the Psalmist. Spurgeon's Bible, sent to Mr. Moody after Spurgeon's death, is the one in which, by red ink entries, he kept track of his sermons when printed. Mr. Moody's Bible is crowded with notes and reveals on every page the methods of the great evangelist in studying and expounding the Word.



MR. PRATT AND HIS BIBLES

To admirers of Henry Ward Beecher the Bible he used for fifty years, now owned by Hon. T. G. Sharman, has peculiar interest. During the last twenty years of his life he carried it with him to all the many funerals at which he officiated. The Bible which H. Clay Trumbull, chaplain of the Tenth Connecticut Regiment during the Civil War, used in and out of prison, on the march and in bivouac, in preaching to the living and in burying the dead, has a pathetic interest and unusual value. The small old-fashioned Bible which G. Stanley Hall read twice through before he was fifteen years old fascinates those who know how loyal he is to religion while profoundly conversant with modern science. Prof. J. Henry Thayer of Cambridge, the eminent Greek scholar, in sending his Greek New Testament incidentally let in light on his own life work when he said, "I sometimes use half a dozen editions in half an hour when running down the history of even a punctuation point." The Bible which the late Prof. E. A. Park took with him to the Orient in 1870 is especially interesting now because of its annotations, often shrewd and humorous.

The collection also contains the Bibles of such eminent men and women as the late Prof. Austin Phelps, Drs. A. H. Quint, Constans Goodell, J. M. Manning and Mr. H. F. Durant and of Rev. Dr. E. E. Hale, Samuel B. Capen, Mrs. Alice Gordon Gulick of the San Sebastian school, Rev. Dr. A. E. Dunning—with signatures of the International Lesson Committee—Rev. Dr. Cyrus Hamlin and William E. Dodge, and Edward Kimball, the debt raiser.

Credit for gathering this remarkable temporary collection of Bibles together belongs to Mr. S. Brainard Pratt, a retired Boston merchant connected for many years with Berkeley Temple, and now residing in Buckland, Mass. His valuable collection of ancient Bibles and manuscripts was placed in the room adjacent to the Congregational Library soon after the new building on Beacon Street was entered. Mr. Pratt has spent money freely in pursuit of his passion for accumulating everything pertaining to Biblical literature and history, a passion first aroused thirty-five years ago. He is saturated with the Bible story and the history of the Bible-making era. Now the results of his devotion are beginning to be accessible to the public. One of the most interesting Bibles on exhibit in the collection was Mr. Pratt's own broad margined one, which he is extra illustrating, adorning with delicately-painted, illuminated initial letters and rubrics, and using as a storehouse of references to the Bible as literature and as the Word of Life taken from the spoken and written words of great men of the past and of today. The exhibition came to an end on the 11th. More than five hundred persons during the six days inspected it.

The moderator of the Free Church of Scotland (Presbyterian), in his sermon before that body at its recent session, said that the theory of evolution, "as a great and luminous generalization from ascertained facts, holds the field," and "that it is quite as open to faith to think of God as gradually fulfilling his purpose through a patient process extending over a myriad of years as it is to think of him as creating all things as they now are by an abrupt exercise of power." It will be some time apparently before the moderator of the General Assembly of either the Northern or Southern Presbyterian churches in this country is equally modern in his thought. The Scotch moderator, Walter Ross Taylor, D. D., went even further. He argued that evolution was an aid to faith, that it made more manifest the unreasonableness of unbelief, and that it checked human impatience with present day progress toward realization of the kingdom.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, July 1-7. When Is a Nation Safe? Deut. 26: 1-11. (A patriotic meeting.)

Not when it relies chiefly on its army and navy. Imperial Rome once confided in its legions, whose victorious tread was heard from the Euphrates to the Irish Sea, but Rome today is replete with ruins that tell the story of her fall. Not when a nation reaches the acme of culture and deifies art and beauty. Long ago the scepter passed from Greece, never to return. Not when a nation thinks itself elected of God to the enjoyment of exclusive privileges. Behold the Jews, bereft of their land, their holy city and their corporate influence upon the world. Not when it harks back once a year in a sentimental way to the Pilgrim Fathers and forgets in the intervening time to emulate their hardihood, simplicity and consecration. Not when it clings to the fatuous idea that it is the heir of all the ages, and that somehow or other the providence of God will keep the good ship off the reefs and pilot it into the harbor, no matter how reckless are the officers and how absorbed in feasting and rioting is the crew.

A nation is safe only when it studies the mind of God to know his will for it, and then strives with all its might to become his agent in building up his kingdom everywhere. In the discovery of that purpose and in its execution are three permanent factors, which, if kept sound and true, will insure not alone the safety but the wide usefulness of any nation. And for the safeguarding of these foundations God depends not on presidents and cabinets and magistrates alone, but upon every Christian young man and young woman.

The first source of a nation's safety is its homes. Dr. George A. Gordon said not long ago that if the sun ever paused in its course to observe anything upon this earth it must be to smile upon a home. Think what a half-dozen pure, wholesome homes can do for a hamlet, or of the influence of two or three Christian homes planted in the midst of a city slum. In the degree that the countless homes scattered over this country are the abode of truth and honor, of gentleness and love will be the strength and the glory of the nation. Each of us has much to do with the making of one home.

The little red schoolhouse, with its numerous evolutions, makes powerfully for the stability of our country. Every earnest, conscientious teacher in our public and private schools is a real missionary and real builder in the kingdom of God. Let us value our school privileges, honor those who instruct us, hold fast to the memories and inspirations of school life and seek to make more universal and valuable educational opportunities.

When you visit an unfamiliar town or city you can hardly help noticing the churches, and if there were none to be seen there you would notice all the more their absence and would probably prefer to push on for the night to a town which had a church spire or two pointing heavenward. Imperfect as the churches are in any community or nation, they are its salt—far more potent in repressing evil than a standing army, far more effective in stimulating to righteousness of life than miles of art galleries and tons of ethical leaflets. When we belong to the church, love it, serve it, we are helping to keep our nation safe.

The Missions and Missionaries in China

Latest Information. The Attitude of Missionaries When Their Most Recent Letters Were Written. Governmental Action

Mission board officials and friends of missionaries in this country and Europe face, as we go to press, a high, creviceless stone wall of ignorance respecting individuals whose bodies and souls are of priceless worth to humanity in general and concerning property interests which must be estimated by millions of dollars and pounds. This wall seems unscalable and impenetrable now. With the chancelleries of Europe and America in densest ignorance as to the plight of men panoplied with all the sacredness of person which attaches to accredited diplomats of highest rank, with the infinitely resourceful and lavishly capitalized news-collecting agencies of the world absolutely impotent in collecting information respecting happenings in and about the Chinese capital, it is not to be expected that the resources or influence of missionary organizations at home or missionaries on the field can secure or dispatch the information, favorable or unfavorable, which the mission board officials and the friends and relatives of missionaries are passionately yearning for.

On the 12th the exceptionally well-informed and influential correspondent of the London *Times* in Peking started a message on its way to London which told of the destruction of the Roman Catholic cathedral and the mission properties of the China Inland Mission, the London Missionary Society and the American Board. A picture of the main building of the latter, with Mr. Ament standing near the entrance, is given herewith. If this news be true, then the fate of the regular staff of workers in these missions and such other workers from the interior as we know have found their way into Peking, or may have found their way there unknown to us, is a matter of conjecture. The personal equation will shape the product of the imagination.

Words cannot be framed to describe the seeming peril of the great army of consecrated Christian workers in the Chinese empire. For if the government and the mobs are in league, if the word actually has gone forth to challenge the armed forces of the Occident, if the work of destruction has begun where the forces of order are supposably strongest, then it will go hard with any hated foreigner in the empire, be he missionary or engineer, self-seeker or philanthropist.

For the hundreds of Christian native converts already massacred, let the tears of Christendom fall. For the few missionaries murdered (two only known up to date) let such admiration as martyrs deserve go out. For the scores and hundreds who face perils whose gravity we in our comfortable security can but faintly conceive, let Christendom hope and pray, confident that even if the worst happens the net outcome will be beneficial to humanity viewed in the large.

WILLIAMS HALL, NORTH CHINA COLLEGE, DESTROYED BY THE BOXERS
Recitation Rooms, Chapel, Thirty Sleeping Rooms

OFFICIAL CORRESPONDENCE

Following is the correspondence passing between the A. B. C. F. M. and the Department of State during the past week:

DEPARTMENT OF STATE,
WASHINGTON, JUNE 13.

C. H. Daniels, Esq., Secretary Home Department, American Board of Commissioners for Foreign Missions.

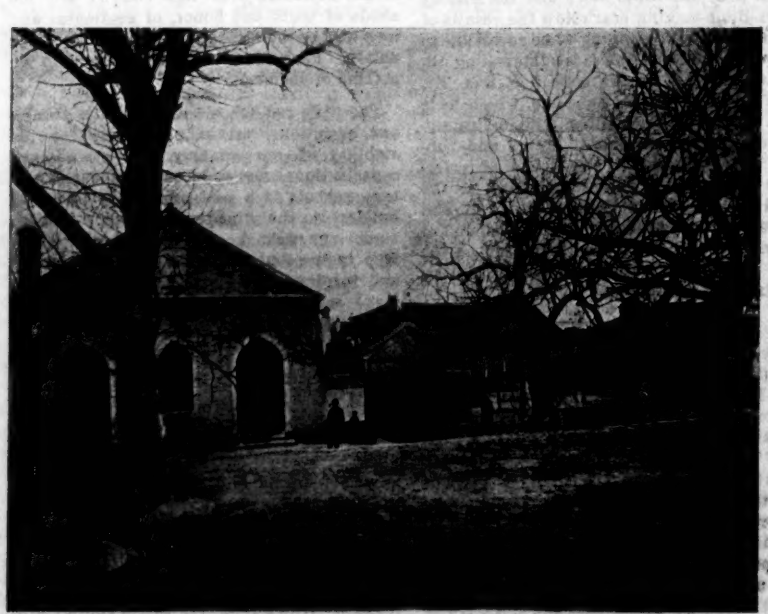
Sir: I have to acknowledge the receipt of your letter of the 5th inst., asking if it will be possible for the department to obtain for you information in regard to the condition of Rev. and Mrs. George H. Ewing, Rev. Horace T. Pitkin and the other American missionaries at Pao-ting-fu, China, named in your letter. Your telegram of the 11th inst., on the subject of the safety of missionaries in China, has also been received.

In reply I have to say that the department was informed on the 4th inst. that Mr. Pitkin was then safe. The situation in China appears to be very serious, but Minister Conger is doing all in his power for the protection of American citizens in that country, and the authorities there have promised to protect them. No case of violence to an American missionary has yet been reported to the department. A telegram from Minister Conger, received on the 11th inst., says that the missionaries at Pao-ting-fu are safe at present, and that the Chinese government has sent troops there and promises protection.

Information concerning the condition of the missionaries received by the department will be promptly given to the press. Mr. Conger will continue to do all in his power to protect American citizens. (Signed) THOMAS W. CRIDLER,
Third Ass't Secretary.

VOLUNTEERS TO THE FRONT

The sad news from the front and the strain of not hearing more explicitly from those who are beloved as former colleagues together are wearing upon the missionaries from China at home on furloughs, as it may be easily imagined, yet the spirit with which they face the issue is superb. For instance, Dr. Willis C. Noble, just home from China, who arrived in New York just in time to participate in the Ecumenical Conference, is anxious to get back to the scene of danger and writes to the American Board officials: "As soon as matters quiet down—if they ever do—the broken threads must be gathered and reunited. I am quite at the disposal of the Board to return to China now or a little later on, as may be thought best. It is the time when missionaries of experience and good business ability are needed on the field to conserve the interests of the Board." Dr. Noble left Pao-ting-fu only a few months ago and is deeply concerned about the fate of his former comrades there.



THE SOUTH CHAPEL OF THE A. B. C. F. M., AT PEKING, IN THE MISSION COMPOUND
Other Board property in the background. Rev. W. S. Ament standing by chapel

LATEST NEWS BY MAIL

The officials of the American Bible Society have just received the following letter from one of their agents in China, who describes the situation in and about Tientsin as it was a month or six weeks ago. The writer said:

There has been in the north extreme drought, sufficiently severe to alarm the government, and as a result the crops have failed and famine has come to great masses of the people. The distress has been so great that hundreds of able-bodied men, deprived alike of work and food, have turned highwaymen, tearing the clothes from well-dressed travelers, depriving women of their trinkets and making travel dangerous.

Two great secret societies have been looting and destroying the houses of native Christians in Shantung and threatening to kill and drive from the country all foreigners, openly defying the soldiers sent to suppress them. Some of the missionaries have their compounds filled with native Christians whose homes have been destroyed and themselves made destitute. One native pastor is now on his way to Tientsin, hiding by day and journeying by night to escape capture and decapitation at the hands of the rioters, who are everywhere seeking him.

Although our missionaries have thus far remained at their posts in order to encourage and, so far as possible, to protect their flocks, they are in constant danger. Two of our men were set upon by a party who were out with the "rain god" praying for rain, and, after beating and mocking them, they took their clothes and burned their books.

THE APPEAL FOR PRAYER

In response to a suggestion by cable from the officials of the London Missionary Society, the secretaries of the American Board last

week sent out the following appeal to the pastors of the Congregational churches of the country.

The sudden calamity which has befallen all missionary work in North China and the great peril to the lives of missionaries and the native Christians in that land has touched all hearts. Our distress is great and our only refuge is in God. The English missionary societies have cabled us to unite with them in special prayer this coming week, particularly on Wednesday, for the work and workers in China.

We ask you then to share with us this great solicitude and request that in your church and prayer meeting this coming week earnest supplications be made for the missions and missionaries of every name in China, that the work may be saved, lives be spared and peace return, with new opportunities for the furtherance of the gospel.

AS A MISSIONARY SAW THE SITUATION APRIL 16

The following letter from Miss Mary Morrill of Portland, Me., to the Woman's Board describes the situation as it was at the American Board mission in Pao-ting-fu on April 16:

Doubtless you have heard much about the Boxers, and are also carrying the loved work and workers on your hearts. I have felt very sure some are praying for us. The sect is all around us now, and rumors are multiplying thick and fast. So far in Chihli only the Catholics have been raided, and they say it is only this church which is the object of their hate. But so they said last summer in Shantung, and we all know how Protestant missions suffered there last autumn and winter.

A week ago the "*hsieh t' ai*" surprised us one evening by sending a guard of eight soldiers. No request had been made for special protection, and we saw the men stationed with mingled feelings—apprehension lest the danger were nearer than we knew and thankfulness that the officials were doing the unusual thing of taking "a stitch in time." Three days fixed for our annihilation have come and gone without the suspicion of a breath against us. There are two other dates appointed, but we are concluding that the Boxers' plans are moveable. However, it makes one feel a little as Damocles must have felt beneath that suspended sword. Yet one can get used to it. We laugh, talk and work as usual, with a few exceptions. I have made no tours since the holidays. Our helpers feel that it would be tempting Providence. The children are falling away from our day schools, and the Bible women tell me that they are received coldly, if at all, in some of the semi-heathen homes where last winter they felt they had a foothold.

The great third month fair is passing on quietly, despite our fears. The 15th was marked for a great uprising, and today, the 18th, the venerable god was to have had his annual outing, but the city fathers thought best not to receive him, and all the games and acrobats were relegated to the river bank. In fact, some of the feats were strictly forbidden lest they should incite the people to mischief. We have a soldier or two here during the day and more at night, but I suspect they slumber most of the time and count on the report of their presence to intimidate. One of them told Mr. Ewing that people outside were expressing great respect for us because we were so carefully guarded (?). The Boxers are not a profitable subject of conversation, for no one dares to predict their or our future, so I will not indulge in vain speculations.

Municipal fire insurance is an idea that is gaining ground in London, the thought being that all municipal property should be insured by the city rather than compel taxpayers to pay the high premiums of the private corporations. Representatives of seventy six vestries and local governments met last week to begin the task of reform.

Personalia Pertaining to Dr. Storrs

After hearing Dr. Storrs lecture on Seven Years of European Revolution, a waggish parishioner sent him a crate of *dates* with a note intimating that he might need a new supply.

He described his election to the presidency of the American Board as a process in which he was "caught in the deadly grip between your will and judgment and my own strongly adverse preference."

A death mask of Dr. Storrs was taken by William Ordway Partridge, the sculptor, which will prove valuable should a call come for a bust or statue of the dead man, as most naturally will be the case. Amherst should have one, Brooklyn certainly will honor herself by erecting one, and there ought to be some such memorial of him in the rooms of the American Board at Boston.

The board of directors of the Long Island Historical Society have passed resolutions expressing their sorrow at Dr. Storrs's death, and their profound loss as directors of a society in which he was so profoundly interested. They voted to set apart a Storrs alcove, and to keep in it books on history and biography which may be hereafter purchased with funds derived from a popular subscription fund about to be started.

He was a great American. He defined the American temper as "not audacious, not arrogant nor boastful, but thoroughly intrepid. We believe in the nation, we believe in God's assistance to every good work, and we are not afraid to undertake any work—physical, social or political—which he puts in our way," said he at the Chicago meeting of the Board in 1892. Feeling thus, he did not give way to panic when Cuba, Porto Rico and the Philippines came under our dominion.

Dr. Storrs loved a joke. Run through the volume of addresses made by him at the American Board meetings while he was president, and see how often he relieved the tension by a side remark or apt story which gave all a chance to laugh. At New York he did it by telling of a circular letter received by him at a time when there was to be a great industrial procession in the metropolis. It asked the American Board to participate in the procession with a display of its characteristic products. Dr. Storrs said that if he "could have arranged a dray with a cannibal cooking a captive, and then another dray to follow it with a brother islander singing a Christian hymn, accompanied by a melodeon, he thought he might have met the emergency." "But I had not the raw material," said Dr. Storrs.

Again how characteristic was his scornful language as well as his language of eulogy. Thus, speaking just after Phillips Brooks was made bishop of Massachusetts, he said that he could no more think of Brooks's putting on "the fanciful puerilities of dress" which some bishops of the Protestant Episcopal fold wear than he could think of a "grand Berkshire elm putting on pantalets." And then, swiftly changing his mood, there followed his notable tribute to the passionate devotion to the Saviour of men found in the litanies of the Roman Catholic Church and in the lives of its martyrs. In his address at Chicago he said he would as soon believe that the Parthenon was built by monkeys, as that the Hebrews' conception of God and man's duty to God was the product of their own wit and wisdom.

Tangles

49. NOAH'S ARK

1.

Which of the beasts that entered in by twos
Was best supplied, should you suppose, with shoes?

2.

Which, larger far than many of his mates,
Just tipped the scales at twenty pennyweights?

3.

Why do you think the porcupine would be
The *littérateur* of that company?

4.

Why should the dog have found the trip less dull
Than others sailing in that crowded hull?

MABEL P.

50. ANAGRAMS

1. Men stare intent. 2. Shem comes tipsy. 3. A nice girl got sat on. 4. Trip to Malone. 5. I am apt, nice, shy. 6. Mean in compact. 7. Go, rein in a trot. 8. Tom Priam's shoe. 9. Ate robin.

M. T. C.

51. CHARADE

(Partly Phonetic)

A LAST can FIRST, and so a beaver can,
And fells a tree as wisely as a man;
Thus showing clearly WHOLE forethought and plan.

NILLOR.

52. PUZZLING ARITHMETIC

1. Take fifty-nine from verbose and leave in favor of. 2. Five from a fault and leave concreted sugar. 3. Nine from a number and leave a pen. 4. A hundred and fifty from to shut out and leave to discharge through pores. 5. Four from secret and leave idle talk. 6. A thousand from a journey and leave a stratagem. 7. Fifty from single and leave one. 8. A hundred from a freight box and leave valuation. 9. One from coloring and leave to gasp. 10. Fifty from a South American animal and leave a Mongolian priest.

F. L. S.

53 ENIGMA

There is a Queen—an Eastern Queen—
Who is most wondrous, so 'tis said;
For with her foot cut off, she's seen
To be the King himself, instead.

PALADIN.

ANSWERS

44. Incredulity.

45. No registrar your name did write,
If name you had in black or white;
Nor are we told who made you first,
Or when it was you turned to dust.
Though gone, your race still fills your place,
For idols are found near all the world round.
No king or pretender was you,
To cheat them was all you could do.
No angel supernal, or demon infernal,
Bird, beast or man—yet solve it I can:
To Samuel look, read his first book;
In chapter nineteen, all needed is seen,
For there all the mystery is solved in that history.

46. Oliver Wendell Holmes.

47. Con-cat-e-na(y)-tion(shun).

48. 1. Oliver O. Howard. 2. George Harris. 3. William D. Hyde. 4. Selah Merrill. 5. George M. Boynton. 6. W. H. Ryder. 7. H P. Dewey. 8. A. J. F. Behrends. 9. S. F. Wilkins. 10. Reuen Thomas. 11. George A. Gordon. 12. Alfred T. Perry. 13. Elijah Kellogg.

TANGLE SOLVING

One of the lists of answers to No. 40 claimed 70 cities and towns, but not less than 30 of these were unallowable because not credited with over 15,000 population. After careful correction, three lists are found to have each 40 allowable names—all of which are contained in the answer given by the author of the tangle. The best of these three lists is considered to be the one from which it has not been necessary to reject any name, and for this list the prize is awarded Miss A. Kimball, 16 Montague Street, Providence, R I.

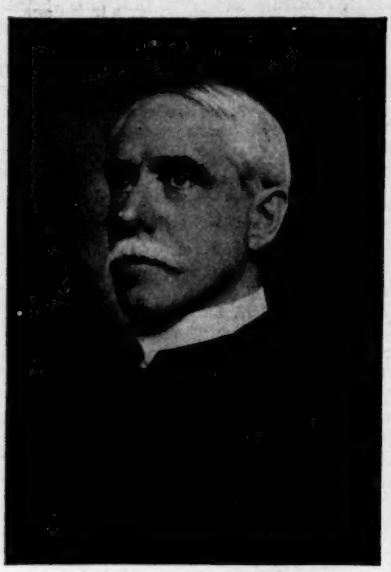
Other answers to No. 40, in the order of their merit, are acknowledged from: Will Whittlesey, C. F. Luther, Frank C. Sherwin, R. J. Hopson, H. E. B., E. L. Baker, W. W. Madge, Belle Preston, H. P., Jennie McDuffee, W. F. Bickford, M. L. G., Mrs. Alfred S. Brown, N. T. B, C. W. Farwell, Mrs. F. E. Cole, Phineas Hubbard, Mildred Ida Brannon, Elinor C. Oaks, M. B. B., J. C. Davison, S. D. Gilbert, Franklin, Mrs. J. R. Carson and from a number of solvers giving less than twenty words.

These answers to other tangles are credited: Mrs. P. H. D., Springfield, Mass, 30, 43; Nillor, Middletown Springs, Vt., 41, 42, 43; W. W. Madge, Oakland, Cal., 39, 41, 42, 43; Mrs. E. M. Taylor, Chicago, Ill, 41.

Vermont's Congregational Forces and Interests

Annual Convention at Newport. Other Current Events. Record and Comment

It was circus day in Newport last Wednesday, but of the throng of strangers in town at least a hundred or more—many of them of clerical bearing and garb—had not come thither to gaze upon the animals or the ring performances. Of course, if the procession happened to be passing as they wended their



REV. CHARLES R. SEYMOUR
Moderator of the Convention

way through pleasant streets to the attractive Congregational edifice, they were not to be blamed for bestowing a cursory glance upon it. But to a man and a woman—for there was a good sprinkling of women among the delegates—they resisted the temptation to interrupt the flow of proceedings through yielding to outside allurements. As respects external attractions, there was nothing, after all, that could vie with the natural beauties of this pretty Northern town, only six miles from the Canadian border and partially encompassed by the dancing waters of Lake Memphremagog, one of the loveliest sheets of inland water in America, from whose upper shores rise Owl's Head and other towering peaks.

In the seventeen years since the convention last met here Newport has been growing in importance as a lumber and railroad center. Its Custom House now registers a greater annual aggregate of receipts than any other port of entry in New England outside of Boston, and its moral and spiritual life seems to have kept pace with its material advance. The entertaining church was for a number of years a missionary outpost, as, indeed, were all the churches in the county once but two, but it is now among the strong self-supporting organizations of the state. The only shadow upon the two days' gathering was the illness of the local pastor, Rev. J. M. Dutton, which, while it did not prevent him from attending some of the sessions, debarred him from participation. But one of his stanch laymen, D. M. Camp, a pillar of Vermont Congregationalism, spoke warm words of greeting.

The remoteness of Newport from the southern sections of the state resulted in a smaller attendance than usual, but a number of delegates were willing to travel all day and expend a good many dollars in order to sustain the institution. The excellent moderator, Rev. C. R. Seymour, came all the way from Bennington, and other southern places, like Brattleboro, were represented by both ministers and laymen. New comers in the state, like Chapman of St. Johnsbury and Atkins of Burlington, were in constant attendance and received a warm welcome from veterans like Dr. Phillips of Rutland and Dr. W. S. Hazen of Northfield, who has been present at every convention but two since he first assumed the pastoral harness thirty-seven years ago.

THE OUTWARD LOOK

Two surveys of the religious life of the state were presented, the first an exceedingly careful and comprehensive paper by the corresponding secretary, John M. Comstock. He is a veteran in this line of investigation, having just completed his second half-decade of service, for which he received an immediate reward in the shape of an election to a third term. He stated the present number of churches to be 210, a gain of one. The new organization is at Guilford and is the outcome of years of home missionary effort. That town has the distinction of having registered the greatest decline in population in the century ending in 1890. In 1791 and in 1800 it was the largest town in the state.

Only thirty-four churches have installed pastors and only fourteen are vacant. The total reported membership, 21,823, falls short by eighty-one of last year's record. The additions on confession, 539, were the smallest since 1883. The benevolences, $46,213, reached a lower figure than at any time since 1886, while home expenditures increased over $10,000. The aggregate membership of Sunday schools and of Endeavor Societies has also declined. The average ministerial salary is $748 against $895 in 1895; but as respects property, the churches are stronger now than then. The drift in calling ministers is toward men of adequate training.

The other diagnosis of the religious situation was furnished by Secretary C. H. Merrill in connection with his report in behalf of the directors of the Domestic Missionary Society. He characterized the year as in the main one of religious depression, though he noted gratefully many signs of growth and gain in the fifty-two missionary fields under his supervision. Moreover, there has been a gratifying gain of between $4,000 and $5,000 in the receipts of the society, largely from legacies. The women workers continue to wield a strong influence, though their labors are now less in the line of evangelism than at the start, the churches being inclined to draft them for pastoral service. They are also in demand outside the state, Miss Gale having already taken charge of a new enterprise in Beloit, Wis., Miss Yarrow having gone to Honolulu and Miss Hartig being now field secretary of the W. H. M. U. Others are procured from the Northfield, Chicago and Springfield Training Schools to take their places. At present Secretary Merrill is aided by six.

In view of all that these women workers have accomplished since 1893 when Mr. Merrill, heartily seconded by Mr. Moody, devised this scheme of evangelizing the rural districts, the movement may now be looked upon as one of the most successful and promising home missionary undertakings inaugurated in any state. If Secretary Merrill had done only this one thing for Vermont, he would have earned his crown.

Secretary Merrill's report was effectively supplemented by vivid portrayals of different home missionary stations from four men and one woman toiling in hard or new fields, but each enthusiastic over the opportunities and the rewards. Prof. Henry Fairbanks, president of the society, introduced these speakers and interjected earnest words between the addresses, inciting the churches to greater missionary ardor.

THREE LIVE ISSUES

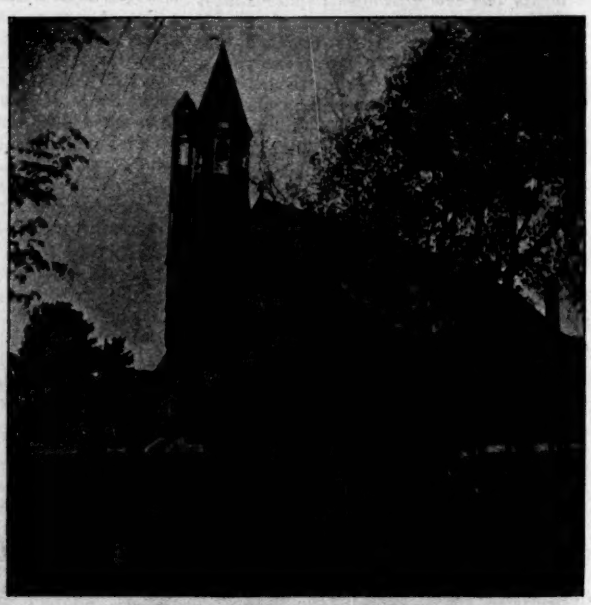
Vermont has a mind of its own as to the great question of federating the denomination's home missionary activities. Last year the convention called for one annual meeting for the five societies, and this year, led by Rev. Henry Fairbanks, it indorsed and made its own the resolutions passed by the Caledonia Conference last month. These resolutions now represent the attitude of the state at large and read thus:

1. Resolved, that this conference recognizes gratefully the widespread interest felt by the churches in plans for unifying the work of the home benevolent societies.

2. Resolved, that we reaffirm our conviction that the five home societies should at once arrange to hold their annual meetings in the same week at the same place, bringing about so far as may be the attendance of the same persons as members of each, with a view to securing unity of interest; and, further, that the churches should very seriously consider whether the present arrangement, which places the control of any society in what is practically a local mass meeting of neighboring churches, is the best form of representative control.

3. Resolved, that we believe that there would be great advantage in an arrangement by which all the societies should severally elect the same persons as trustees or directors, one common board for all, making it possible to largely unify the work that should be united, without sacrificing the charter rights of any society or lessening the opportunity of successful appeal to the churches for each cause.

4. Resolved, that these resolutions be presented to corresponding Congregational bodies, requesting favorable action upon them.



NEWPORT CONGREGATIONAL CHURCH
Where the Convention Met

Another large problem is being faced by the Vermont churches. At the last state convention a committee was appointed as means of bringing pastorless churches and churchless pastors together. Its report this year, recommending the creation of a permanent com-

mittee, gave rise to one of the liveliest debates of the entire session. Quite a number thought that such a committee, with no financial resources at its disposal, could accomplish little, but it was finally voted to try the experiment for a year, and this committee was chosen: Rev. V. M. Hardy of Randolph, Rev. C. H. Smith of Pittsford and Prin. J. M. Comstock of Chelsea. It is understood that this committee will labor particularly in behalf of pastorless churches, from which, in case they are provided with leaders, fees will be expected. This committee is also expected to co operate with the Massachusetts Board of Ministerial Supply.

And yet a third burning issue was approached when the commission on interdenominational comity appointed last year reported. Beyond effecting an organization in which Methodists, Baptists, Free Baptists and Congregationalists are represented, little as yet has been definitely accomplished, though there have been friendly negotiations with the Methodists as to the occupation of two or three specific points. But the fact that such a representative body exists is having its due influence, and in time the results in Vermont, as in Maine, are likely to be noteworthy.

THE WOMEN'S MEETINGS

Before the convention was called to order the Woman's Home Missionary Union had already held a well-attended session for the consideration of its special work. Mrs. Rebecca Fairbanks presided. Encouraging reports were made from the counties. There are now 129 auxiliaries, six of which were organized in the last year. The treasurer reported the receipt of $5,598 and these disbursements: to the Domestic Missionary Society of Vermont, $1,000; to the C. H. M. S., $950; C. E. S., $469; A. M. A., $1,311; C. C. B. S., $500; S. S. and P. S., $400. Miss Florence C. Morse presented the claims of Rollins College and Miss Lydia Hartig sketched Our Mission Fields. At a later session Miss Morse gave an address upon Utah, Miss D. E. Emerson spoke of the union's A. M. A. work, and Secretary Puddefoot brought a vigorous speech from his recent Pacific tour. The plan for 1900-1901 will include work along lines heretofore followed, except that more will be done for Cuba and new service will be undertaken in Porto Rico.

THE SERMON, PAPERS, ADDRESSES

Rev. E. E. Herrick, the convention preacher, from the text, "Have I been so long time with you and yet hast thou not known me?" dwelt upon the significance of God's manifestation of himself in Christ. There was an interesting group of papers by three pastors. Rev. H. R. Miles vindicated the place and value of Living Christian Thought Interpreted by a Living Church. Rev. J. K. Fuller pointed out the sources of power in the local church, emphasizing the divine resources, godly character and the preaching and teaching of present truth; while The Cultivation of the Field by the Pastor and His Helper was the theme of Rev. A. J. Lord, who urged concentration and administration.

Three secretaries of national societies—Barton, Gutterson and Puddefoot—had right of way on the closing evening, and how they did turn the search-light on the missionary field at home and abroad and awaken the Christian enthusiasm of their hearers! Mr. Puddefoot declared at the start that he wasn't going to indulge in any descriptive imagery and he held to his determination—in spots. H. A. B.

Heard at Local Conferences

The churches of Addison Conference made a net gain in membership of twenty-five during 1899, and the Sunday schools showed a small advance in average attendance. Topics at the recent meeting at Cornwall were: New Methods of Work in the Country Church with Children and Older People, The Best Way of Dealing with Absent Members, What to do for Localities Distant from Church, Causes and Remedies for the Decline in Churchgoing, What Lessons from the Loss of Membership Last Year? A Forward Movement in Benevolence, The Divine Significance of Our New Island Possessions.

Bennington Conference, meeting at Rupert, discussed The Best Means of Securing a Revival, The Importance of Catechetical Instruction in Pastors' Classes, and "A Still More Excellent Way." Rev. E. S. Tead of Somerville, Mass., spoke for the A. M. A.

Among subjects discussed by the Chittenden Conference at Jericho were: Ministerial Standing, The Country Church, The Country Minister and The Temperance Issue. The registrar's report showed that the churches had not quite held their own in membership during the past year. In spite of this the tone of the conference was hopeful and a better statistical showing may be confidently expected next year.

Reconsecration of Plymouth Edifice

The rededication of the old union church in Plymouth, after alterations and repairs costing $1,300, was an event of more than ordinary interest. Previous to the erection of the edifice at Tyson, five years ago, this was for many years the only house of worship in the town, and it has long been in a badly dilapidated condition. It has become now one of the most commodious and attractive in this section. There were no large gifts and nearly the whole of the money was raised in the town, contributions being made without reference to church preferences. For the past years the pulpit has been supplied most of the time by the pastor at Bridgewater, though representatives of other denominations are heard from time to time. T.

Where Is the Leak

The new statistics published show where the responsibility must be placed for the decline of the past year. The total accessions were 915 and removals 997, a loss of 82. The 10 largest churches, each with a membership of over 300, show additions of 119 and removals of 151, a loss of 32. The 56 missionary churches added 177 and lost 149, a gain of 28. This leaves the remaining 144 intermediate churches to report by far the larger part of the changes, with a loss of 78. The mission fields keep their record good for gains. M.

A Pastor's Method

Rev. C. N. Thomas of Bristol, as a substitute for extra evangelistic meetings, held during two months weekly services combining lectures and free discussion upon Things Essential to the Christian Life. Among his themes were: Beginning the Christian Life—What, When and How? Early Difficulties and Perils, What Is the Genuine and the Expected Christian Experience? Several accessions at the last communion were in part a fruit of these meetings. B.

Among the Churches

THE DOMESTIC MISSIONARY SOCIETY will receive $500 by the will of Miss Lucina Smith of Brookfield and a legacy of $100 from the late Mary D. Smith of Northfield.

EAST BURKE has a new organ, largely the gift of Elmer Darling of New York city.—The DERBY meeting house has undergone extensive repairs.

A novel feature of Children's Day exercises at Second Church, BENNINGTON, was a catechism contest conducted entirely by the juniors.

The French Academy of Medicine has written to the late French minister of war, General de Gallifet, thanking him for his order forbidding the sale of spirits in the regimental canteens. It also expressed the hope that the civil authorities of France will follow the military example and find some way to check the consumption of alcohol by the masses.

Current History Notes

There will be universal regret at the breakdown in health of Hobson, the hero of the Merrimac incident, whose three years of service in semi-tropical climes has made it necessary for him to return home from Hong Kong and Cavite where he has been at work as naval constructor of late. Congressional treatment of this fine young Southerner has been shabby.

General Otis, relieved from responsibility in the Philippines and in the United States awaiting further orders, is now enjoying the laudation that a military leader customarily gets from the populace. His reception by the West Point cadets and officers was most cordial, and in Rochester, N. Y., last week, his former neighbors and fellow-citizens gave him a rousing welcome.

The passage of the German Naval Bill by the Bundesrath gives the emperor and the ministry a clear field to proceed with the desired expansion of the German navy. To win his points the emperor had to make concessions which modify somewhat the extent of the increase. But, even as modified, the new law marks an epoch in German history. The Power that so long has been without a peer in the realm of army creation and maintenance on a scientific basis has at last definitely launched out on a career as a militant maritime power.

The death of Miss Lucretia P. Hale, eldest sister of Edward Everett Hale, last week removed one whose friendships with the distinguished men of letters of New England had been varied and many in number and deep in feeling. As the author of The Peterkin Papers, she was well known as one of the earliest American writers of juvenile literature. The death of David Dwight Wells, author of Her Ladyship's Elephant and His Lordship's Leopard, takes away at an early age a gifted son of a famous father, David A. Wells, the eminent economist.

The care with which politicians inspect the records of aspirants for high honor in this country to see whether they may be safely nominated is indicated by the report from Washington that the name of Hon. A. D. White, formerly president of Cornell University and now United States minister to Germany, was not long considered by the leaders as at all possible for the Republican vice-presidential place so soon as it was discovered that in his book on the Warfare between Science and Religion he had said things about the Christian church which, however true, might not be palatable.

For the next few weeks, possibly months, the New England newspaper reading public must endure a realistic, sensational discussion of all the aspects of another of those awful rural tragedies which now and then startle New Englanders into a realization of the opportunities for crime and sin which life in isolated communities affords. The murder of four members of the Goodwin family in the village of West Newfield, Me., last week had peculiarly atrocious features, and the speedy arrest of the alleged murderer—Champion—was a creditable piece of detective work.

On June 14 the Hawaiian republic became part of the United States in the completest sense, and throughout the world, wherever Hawaii had consular representatives, they gave up service as such on that day. In Boston the gentleman to perform this sad, yet pleasant, task was Hon. Gorham D. Gilman, for twenty years a resident of the Hawaiian Islands and for the last six years Hawaiian consul in Boston. The day he retired he gave to the press an interview, in which he unreservedly credited the civilization and Americanization of the islands to the band of missionaries of the American Board—and their descendants—who eighty years ago set sail from Boston for Hawaii on the brig Thaddeus. Mr. Gilman is a well-known Congregationalist and a vice-president of the Congregational Club.

The Climax of the Educational Year

Events and Festivities East and West

Andover Seminary Rounds Out the Year

If any one questions why so many alumni of Andover cannot abide the thought of the removal of this oldest theological seminary from the home where it has gathered round itself the associations of ninety-two years, let him spend a few days on that charming hill, and learn how restful and favorable to quiet meditation and scholarly research a residence there must be.

Last week's anniversary exercises began with the sermon to the graduating class by President Tucker of Dartmouth. The examinations of the three classes received unusual commendation from the board of examiners both for the scholarship of the students and the spiritual tone manifest in their work.

Visitors new to Andover expressed surprise at the lack of interest in the seminary shown by the townspeople. Professor McGiffert's address to the Society of Inquiry on Wednesday evening was delivered to a handful of hearers, nearly all of whom were directly connected with the seminary or were visiting clergymen. The alumni meeting next day, at which President G. Stanley Hall, Rev. Messrs. W. R. Campbell and C. E. McKinley led the discussion on Catechetical Instruction in the Parish, drew few auditors from the residents of Andover.

Six of the eleven graduates of the class of 1900 delivered addresses on Thursday morning as follows:

The Ancient Theological School of the Nestorians at Nisibis, William Walker Rockwell, Pittsfield; "Stewards of the Mysteries," Joseph Noyes Haskell, Newburyport; The Problem of the New England Country Town, David Elmer Burnham, South Essex; The Value of George Eliot to the Preacher, Fred Whitney Flood, Ellsworth Falls, Me.; Shall We Preach Theology? Albert Henry Stoneman, Detroit, Mich.; The Principle of Democracy in Church Organization, Laird Wingate Snell, Brookline.

These are the five other graduates: Andrew Chesley Furbush, Machias, Me.; John Andrew Holmes, Farnhamville, Io.; Frederic Parker, Roxbury; Alfred Ernest Stearns, Amherst; Albert Priestly Watson, Windham, N. H. All the eleven are graduates of colleges or universities—three from Amherst, two from Harvard and the other six from as many institutions, four of them in New England. Mr. Furbush is to have a pastorate at Freeport, Me., Mr. Haskell at Stirling, Mass, Mr. Snell at North Brookfield, Mr. Stoneman at Grand Rapids, Mich., and Mr. Watson with the Presbyterian church at Bedford, N. H. Mr. Stearns will remain in Andover as teacher of elocution in Phillips Academy, Mr. Parker will probably become a foreign missionary, and Mr. Rockwell will study in Germany on a fellowship.

At the annual dinner it was, of course, not possible to keep out of sight the problems which weigh heavily on the trustees and instructors. Judge Bishop, presiding, said that the trustees were not unduly depressed by the unusual number of changes in the faculty during the last year by death or removal. They would continue faithfully to discharge their trust and hope for brighter days. Four names are taken from last year's list of the faculty, Professor Harris going to Amherst and Professor Torrey to Yale, while death has taken Professors Park and Churchill.

Dr. Arthur Little for the board of visitors had not heard the question of the removal of the seminary raised except in the newspapers, and thought it unfortunate that it had been raised at all. The institution is likely to continue to do business where it is. President Moore called attention to the most pressing problems. These are: the creed, which is commonly understood as an instrument for the purpose of confining investigation in the seminary to a specific mode and a specific expression; the need of the ablest men to fill all the chairs; the importance of prompt recognition of the changed conditions in colleges and churches as related to the seminary; and the geographical situation, which requires either ampler provision for study through increase of teachers or removal to the vicinity of a university with which it could be affiliated. If such removal is contemplated, Cambridge is the place.

Other speakers, among whom were Rev. William Knight for the examiners, Dr. W. E. Park, Professor Mecar of Pacific Theological Seminary, Drs. J. L. Hill and S. L. Loomis, Rev. C. M. Southgate and Rev. E. P. Holton of India, contributed much to the wit and wisdom of the after dinner exercises.

The large number of the alumni present and their devoted loyalty to the seminary, shown both in public speech and private conversation, gave a cheerful courage to the meeting. With such a host of men who owe a large debt to Andover and willingly acknowledge their obligation, there should be a hearty confidence in her future.

At Wednesday's alumni meeting the moderator was Rev. C. P. Osborne of the class of 1862. The necrology, read by Sec. C. C. Carpenter, gave sketches of forty-three who have died during the past year, the average age being seventy-three and one half years. Mr. Carpenter, who has done a large amount of only partially appreciated work during his ten years of service, resigned, and Mr. A. W. Kelly was chosen to fill out the unexpired term.

A. E. D.

Notes from Various Institutions

—— The trustees of Wheaton Seminary voted last week to build a new dormitory building.

—— Dartmouth College has received over 200 applications for the entering class next autumn.

—— Prof. William Porter, for nearly fifty years professor at Beloit College, has resigned because of advanced age.

—— Ex-President John H. Finley of Knox College, Illinois, has been elected first incumbent of the newly established chair of politics at Princeton University.

—— Columbia University, New York city, has received $100,000 from a friend with which to erect a building suitable for serving as the religious headquarters of the university.

—— At the second annual Commencement of Fairmount College, Wichita, Kan., June 1, a class of ten graduated. The library of 20,000 volumes now ranks second in size and quality among college libraries in Kansas.

—— The dedicatory services of Billings Hall and Whitman Memorial Hall occurred June 12. President Penrose, the trustees and Dr. Nixon of Chicago, who made an address, occupied the platform. The Scripture lesson was read by Rev. Myron Eells, son of the founder of the college, and Rev. A. J. Bailey offered prayer. The students furnished excellent music.

—— The fifth annual historical pilgrimage of the Old South Historical Society of Boston will take place on June 23, the destination being Newburyport and the other historic sites of old Newbury. Later the party will sail up the Merrimac to Haverhill. Non-members are welcome to join the party. Edward Everett Hale, Edwin D. Mead and Rev. C. H. Dole will speak at the meeting to be held in Newburyport.

—— By the will of the late Jonas G. Clark of Worcester, Clark University, which he founded, received large bequests on condition that the friends of the institution procure gifts for the institution. When they raise $250,000, the university may receive from the estate $500 000; if they raise $500,000 then he wills that the university receive $1 000,000, and the residue of his estate after specific bequests are paid. He also gives $150,000 to the university for the erection and maintenance of a library.

—— Notwithstanding the fact that all missed Mr. Moody at the Commencement exercises of Northfield Seminary last week, they proved to be one of the most interesting series of gatherings ever held in Northfield. The trustees of both schools met with a large attendance. The reports from all the different departments showed them to be in excellent condition. The endowment fund is growing steadily. The trustees have already either paid in or pledged among themselves about $90,000, and it is expected that this amount will be largely increased, if not doubled, by some who were not present. The young women now in the school and those who have been have raised nearly $6,000 in cash and pledges. Dr. Scofield preached the Commencement sermon to the graduating class and Dr. Wilton Merle Smith delivered the Commencement address.

—— Givers to the cause of education at Weiser, Idaho, should know of the existence of two institutions in that town entirely distinct from each other. First comes Weiser Academy. This vigorous school, after a few experimental years, was chartered in 1896. Its first president was Dr. Augustus G. Upton. Rev. E. A. Paddock carried on the school for a considerable period as its first principal and as collector of funds. After severing this connection with Weiser Academy, Mr. Paddock began last autumn another effort to provide industrial training without academic work for young people in that region. For the proposed enterprise he selected the same small town and chose for a name the Idaho Industrial Institute. This made a second institution in the same place. These two have no relation to each other. The one indorsed by the Education Society is Weiser Academy, of which Prof. Richard Foster, now in the East, is principal.

—— The many young men and women who are being sent forth from educational institutions heard words of wisdom from chosen preachers last Sunday, and among the elect was a good number of Congregational pastors. Dr. G. A. Gordon was at Cornell University, Dr. McKenzie addressed the graduates of Bradford Academy, Dr. Daniel Merriman those of Abbott Academy, Andover, and President Seelye delivered the baccalaureate to the 225 Seniors at Smith, the largest class to graduate in the history of the college. Professor Genung spoke at the Amherst Agricultural and Dr. S. H. Virgin at Mt. Holyoke College. President Harris of Amherst was the preacher at Monson Academy, Rev. R. M. Woods at Smith Academy, Hatfield, Rev. W. A. Bacon at Sanderson Academy, Ashfield, Rev. Dr. H. N. Hoyt at Arms Academy, Shelburne Falls, and Rev. C. H. Hamlin at Williston Seminary, East Hampton. Last week and this are the chief Commencement weeks of the year, and the custom, we hope, will always abide of giving Christian counsel to the army of youth which annually enriches the educated life of our land.

There was a hearing on the reduction of the price of gas in Springfield, Mass, recently, and by the admission of the officials of the gas company, since 1851 the original investment of $25,000 has paid dividends amounting to $1,682,473, and furnished a present capital stock of $500,000. That is, for every dollar put into the plant by its original investors it has yielded $67.

Life and Work of the Churches

Pointers

A Fall River church pensions its sexton.

A solution for the problem of surplus ministers is suggested in our Wisconsin letter.

A new feature in the observance of Children's Day is chronicled in our Vermont Broadside.

We chronicle in this issue the emancipation of two churches from debt. Would that we could record such every week!

An Attleboro church has but one head, but reaches out two strong, beneficent arms to minister to its broad rural parish.

Our New York correspondent presents a valuable comparison of denominational forces which incidentally reveals a startling picture of spiritual famine in the heart of this center of business and intellectual activity, this fountain head of refinement and civilization.

Our Wisconsin correspondent thinks that the experiment of apportioning benevolences among the churches of his state shows that a little *light* in the form of a business statement draws more money than a great deal of *heat* in the form of rally speeches and special appeals.

As the communion season approaches some ministers send out a printed or written letter to every member, emphasizing the solemn significance of the sacrament and affectionately urging them not to miss this sacred family gathering. The pastor of Pilgrim Memorial Church, Pittsfield, in particular, finds it a help in gathering his widely scattered flock and says that many families distant from the church, with whom regular attendance is impossible, make it a rule to be present at this service, which he thinks they might not do but for the reminder.

Fall River and Vicinity

In the beautiful region of the Attleboros is a church which in some respects is unique. The first church of Christ in the town, organized in 1712, is now known as the Oldtown Church, North Attleboro. It has had only three pastors in 118 years. The present one, Rev. John Whitehill, has served thirty-one years.

This venerable church and pastor rose to the situation thirteen years ago, and put up a second building, a mile and a half from the ancient site, to minister to its widespread parish. It is not a branch; it is not a mission. It is one church, with one minister and two meeting places. A preaching service is held Sunday mornings in the building on the old site, which is preceded by a Sunday school session in the building at the new site, while Sunday school follows the preaching service in the old building. The C. E. Society meets in the new building Sunday evenings, after which the pastor preaches there. Thus does the church enlarge its equipment to bring its services and privileges near all the people of its parish. It recently entertained the Taunton Conference in its building nearest Pawtucket, R. I.

Central Church, Fall River, has retired a sexton who has served for nearly thirty years, giving him a monthly pension. The Men's League in this church is completing two years of valuable service. A sightly button is worn in the coat lapel as a sign of fellowship and co-operation understood by every member. Thus men not likely to make many acquaintances have come to know the men they see in the church from Sunday to Sunday. Committees are formed and various helpful things are done, but the best achievement of all is friendly acquaintance and mutual co-operation—it matters little in what. The league has given particular attention to the Sunday evening service. In an audience-room as large and churchly as this it is of the greatest value to have a cordial group of men about the entrances, with others of their number sitting in the pews by assignment, so that when the unsuspecting stranger is seated by the ushers, he is—of course without his knowledge—placed where a man will be sure to pay him friendly attention. The general atmosphere of the evening service has been improved materially by this agency.

This church also has a Boys' Brigade, which has just closed a year of successful work. About thirty boys meet weekly for military drill, for which the chapel floor is cleared. The drill captain is an earnest Christian and the pastor attends the meetings, close acquaintance again being the primary purpose. Various good lessons are taught incidentally in these meetings, but friendly co-operation and intimate acquaintance between boys of different social conditions, and also between the boys and the pastor and the captain—these are the fundamental aims. The Boys' Brigade and the Men's League are valuable agencies in uniting the many and various elements in this large and growing church.

OBSERVER.

Burning of Mortgages at Clarendon Hills, Mass.

Two and a half years ago this church had mortgages amounting to $1,270, mainly due to the addition of Sunday school rooms some years previous. The evening of June 3, after Deacon Freeman had given a history of the indebtedness, Mrs. George Jeffers, president of the Ladies' Aid, gave an account of the ways in which $362 were raised by them with needle sales, entertainments, penny mite boxes, etc. One outsider by making orange marmalade netted $45, the pastor's wife continuing the industry until nearly $100 was realized. The rest of the $1,270 were contributed by generous outside friends. The president furnished the acting pastor, Rev. A. L. Loder, with a lighted torch, the lights were turned down and amid a burst of flame and songs of praise the mortgages were reduced to ashes. The pastor in prayer again set apart the church as a place of worship now unencumbered. Deacon Noyes and Mr. R. S. Hathaway presented as a delegation the felicitations of the First Church of Hyde Park, congratulatory letters were read and words of cheer were spoken by former members and outside friends.

A.

From Springfield

North Church has accepted plans for the long-looked-for parish house. A residence opposite the church is to be remodeled, and when completed will have commodious quarters for the social life of the church. The cost will be about $5,000. All the money for the repairs has been subscribed—a fact creditable to the church. This culmination of the parish house plan is no doubt a tribute to the efficient work of Rev. N. M. Hall, who has been with the church hardly a year as yet.

The Indian Orchard church has recently dedicated a 1,600 pound bell given by Mrs. Dora F. Goodwin in memory of her husband.

Faith Church is fortunate to obtain as supply until a new pastor is found Dr. R. DeWitt Mallory of Lenox. With such an arrangement the church will unquestionably hold its own, and promises considerable strength when a permanent leader is obtained.

Springfield's three most prominent educational institutions observe their Commencements in consecutive order. First to take place was that of the French-American College with the baccalaureate sermon by President Lee, the customary social features, including a banquet at which Dr. Paton spoke, and the graduation exercises at the First Church, when the principal address was given by Dr. R. S. MacArthur on Patriotic Americanism and Duteous Foreignism. Several instructors in this college are laboring for considerably smaller salaries than they could obtain elsewhere.

The Bible Normal College reported at Commencement that the institution is prospering. Already about fifty students are booked for next year. President Reed preached the baccalaureate sermon, and on the evening of June 12 the Commencement address was delivered by Dr. C. H. Daniels of the American Board. Six students received diplomas.

The work of Miss Mary A. Channell in conducting a home for girls in this city and in serving as nurse and general inspirer in many poor homes for two years won for her the cordial support of the young people's societies of Springfield. She is now to assist in the new work undertaken at Guam, Micronesia, by Rev. and Mrs. F. M. Price, and carries with her the good wishes of those acquainted with her labors here.

M. A. D.

New York's Unchurched Million

The rapid growth of New York, the passing of many old conditions, the incoming of a great population to be reached by the churches are obvious facts. In my last letter I said that the judgment of the Congregational brotherhood after its tour of inspection was "that no Western fields presented so great opportunities or a more pressing need of larger funds." This conviction has now been sustained by a chart and a remarkable exhibit of statistics, prepared by William H. Brearley, the efficient corresponding secretary of the City Baptist Mission Society. By his courtesy I am able to present a surprising picture of the religious life and needs of this, the greatest of American cities.

The estimated population of Manhattan and the Bronx is 2,000,000. Of this number the 103 Roman Catholic churches claim a membership of 543,164, but, as is generally known, this number includes also the adherents to the church. The 439 other churches claim 180,009 members. If to this number are added two persons for each church member, to represent a "sphere of influence" comparable with the Roman Catholic Church claims, we have a total of 540,027, and a religious census of 1,083,191. This leaves 916,809 persons, nearly one-half the entire population, not accounted for by the churches. Here is material for over 225 new parishes averaging 4,000 each!

But these conditions and the present work of the churches in these two boroughs can be understood only by the presentation of Mr. Brearley's carefully prepared tables.

The 439 churches other than Roman Catholic stand thus:

NUMERICAL STRENGTH

	Churches	*Members*
1. Episcopal	121	65,900
2. Presbyterians	70	29,780
3. Lutheran	34	21,167
4. Methodist	67	18,511
5. Baptist	50	16,010
6. Jewish	40	10,882
7. Congregational	14	2,018
8. Miscellaneous	37	15,145

These added to the 103 Roman Catholic churches, with their 543,164 members, give the total of 542 churches and 1,083,191 persons under their direct influence.

PROPERTY STRENGTH

	Property	*Debt*	*Per cent.*
Roman Catholic	$22,924,500	$5,054,500	22
Episcopal	21,191,700	790,300	4
Presbyterian	11,508,000	219,500	2
Methodist	5,538,300	739,379	13
Baptist	4,972,500	384,628	8
Jewish	4,344,000	821,500	19
Lutheran	1,923,500	302,800	16
Congregational	1,276,500	144,759	11
Miscellaneous	2,778,000	168,359	6
	$76,352,000	$8,639,166	

It may be mentioned here that the 542 churches furnish 342,023 sittings, leaving 1,657,977 persons unprovided for, if all the

people wished to attend at one time. The Roman Catholics meet this difficulty among their people by increasing the number of services.

RECEIPTS AND HOME EXPENSES

	Amount raised	*Used for current expenses*	*Per cent.*
Episcopal	$1,618,977	$968,256	59
Presbyterians	838,623	547,389	64
Baptist	431,957	197,528	46
Methodist	414,874	237,033	57
Jewish	233,026	306,603	131
Lutheran	142,562	99,762	68
Congregational	104,569	69,177	66
Miscellaneous	236,913	105,088	44
	$4,021,500	$2,530,863	

GIFTS FOR MISSIONS

	Total gifts	*Average per member*	*Per cent.*
Episcopal	$243,312	$3.69	15
Presbyterian	212,190	7.37	25
Baptist	145,832	8.76	34
Methodist	81,499	4.54	20
Congregational	29,361	9.72	28
Lutheran	17,572	.83	12
Jewish	2,065	.18	4-5
Miscellaneous	55,018	3.63	23
	$786,569		

It will be noticed that Congregationalists, though the smallest denomination numerically, stand fifth on the list in the amount of their missionary gifts, and first in their average per church member. A noteworthy fact is that of a population of about 350,000 Jews, only 10,892 are reported as members of the synagogue, indicating that a large proportion of non-churchgoers are Jews who have become indifferent to their faith. It should also be noticed that the Jews raised $233,025, but expended $306 603, leaving a balance to be accounted for of $73,578. Also that their gifts to missions are less than one per cent. of the amount raised.

Nearly 1,000,000 people in this greatest and most influential of American cities not accounted for by the churches! The facts seem amply to justify Mr. Brearley in saying: "In no other American city may so large a per cent. of the population be classed as habitual non-churchgoers. Nowhere else is so large a proportion of the children out of the Sunday school."

In this million are many once faithful members of churches in foreign lands, and others who are in covenant with churches in cities and towns whence they came. They need to be looked up and brought into service. Every church throughout the country should be looking after its absentees. The present condition of these members, in thousands of cases, represents the undoing and loss of previous Christian work. It is capital, it is *life*, lost from the missionary societies and the churches.

And what for the rest of the million? The local churches are doing their best, many of them without proper equipment and under the burden of debt. Has our denomination a more needy, more accessible or more important field in sight than is shown by these tables to exist in New York city? Ought there not to be a concentration of all forces to save this, the greatest of our cities, destined to become soon the monetary center of the world, with all the far-reaching influence which such a position exerts? F. B. M.

An Emancipation Day at Unionville, Ct.

In the northern part of the old town of Farmington is this beautiful manufacturing center, where in 1841 the Congregational church was organized, under the leadership of Rev. John P. Keep. It has had twelve pastors and three meeting houses. In August, 1885, the corner stone was laid of the present building—attractive, commodious, of Gothic architecture, of native gray granite, charmingly situated. But because of the hard times a heavy mortgage has rested upon it, which the people have bravely lessened from year to year, till on the eighth of this month of roses they were ready to rejoice in an "out of debt" celebration. The services included short speeches of congratulation and reminiscence by former pastors—Rev. T. E. Davies, during whose pastorate the project, now so happily completed, was determined upon and the major part of the money provided; Rev. C. S. Lane, under whom the building was completed and dedicated; and Rev. D. D. Marsh, whose pastorate of eleven years saw the debt shrink from nearly $10,000 to less than $2,000. There were also interesting remarks by Mr. A. S. Upson, a member of the building committee and the largest individual giver, both toward the original building fund and toward the debt. The chief address, however, was the account, by Eugene B. Ripley, the surviving member of the finance committee, of how the difficulties encountered in the work had been overcome.

The consecration exercises proper were introduced by the processional, The Church's One Foundation, sung in the original Latin by the Sunday school children. This was followed by the communion presided over by the pastor, Dr. R. G. S. McNeille. The solemn and beautiful service formed an auspicious opening in a chapter of increased prosperity and usefulness in the history of this church, one of the daughters of the historic church of Farmington.

The audience were invited to remain for an elaborate supper and social festivities, in which nearly 800 people participated. A pamphlet has been issued, giving all the subscriptions to the enterprise. I. M.

From Wisconsin

SELF-SUPPORT

The term "forward movement" is showing signs of exhaustion from overwork, but in the invigorating atmosphere of Wisconsin it maintains a good degree of vitality, especially with reference to the new departure in the administration of our Home Missionary Society. At the annual meeting last September the Wisconsin society voted self-support. This implied an advance of forty per cent. in contributions from the churches of the state and a release of claim upon between $4,000 and $5,000 from the national society, which has heretofore been expended in the north Wisconsin district. From present indications it seems probable that the society will report all obligations paid and a balance in the treasury at the annual meeting in Green Bay the coming September. This advance has been gained largely through the use of a carefully planned and vigorously pushed system of apportionment.

APPORTIONMENT VERSUS APPEALS

Through a strong central committee every church has been definitely asked for a specified amount and thus far the responses have exceeded the sums asked for in an encouraging number of instances. There has been a little offsidedness in some quarters—a weak cry that it was not Congregationalism—and somewhat of prophecy that the churches would not stand it. But most ministers and churches have been glad of this form of direction, and have stood by it as good business and sound Congregationalism for present day issues.

ACADEMY INTERESTS

Their skies are brightening. Ashland, after years of struggle, is finally out of debt with a fine plant in good condition. It seems now on the way to a permanent endowment, as it has strong friends. Endeavor Academy, a unique enterprise near the center of the state in a sandy region where farms are poor but young America aspiring and ambitious, is prospering as never before under the leadership of Rev. R. L. Cheney, who gave up a fine work as general missionary for the missionary opportunity of this school.

THE SURPLUS OF MINISTERS

In looking over our list of ministers not long ago I was surprised to find the number who are marked as without charge. In Winnebago Convention about one-third on the list are in this class, among them excellent and efficient men who desire work; and there is, at present, but one vacant church in the district. It is often supposed that the over-supply of ministers is largely in the East, but this part of the West grapples with the same problem as in New England, and a feasible solution is in the development of more parishes. A minister from another denomination of recognized ability and good credentials was almost refused admission to a Wisconsin convention recently on the ground that, should he enter the Congregational ministry, there would be no work for him. In the discussion it was stated that the one vacant church in the convention which pays a salary of $900 and parsonage had already 100 applications for its vacant pulpit. The demand is evidently no longer for men merely willing to take churches, but only for those both willing and able to *make* them.

MAKERS OF CHURCHES

Rev. Henry C. Todd, who has just closed an eight years' pastorate at Eagle River and ac-

Continued on page 929.

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Made from pure, grape cream of tartar.
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Life and Work of the Churches

[Continued from page 928]

From Wisconsin

cepted a call to Prentice, has shown himself able not only to make one church in a hard field, but to make two or three in the same parish. In a raw lumber town he developed a self-supporting church out of a weak mission in about three years' work. Then the mills burned down, and most of the people moved off. But he stayed on, and, with a remnant to begin with again, he built up another church from unabsorbed material and headed an advancement association to get new settlers for the cut-off timber lands. Meanwhile he has cared for practically another church scattered among the lumber camps.

A man of another type, Dr. William Crawford, by a seventeen years' pastorate in Sparta has developed a large and strong church in a rather small town. In some respects it is almost the model church in the state. Dr. Crawford has the habit of doing magnificent work, and the church wise enough to secure him for another seventeen years' pastorate will be open to congratulations. J. H. C.

Anniversaries

The church in Maple Hill, Kan., observed its 25th birthday June 3, with features historical and musical, letters from absent members and reports representing all its buildings and departments of work. Rev. W. S. Crouch is pastor.

Berlin, Wis., celebrated its 50th anniversary June 8-10. Rev. Judson Titsworth preached the sermon, Rev. Messrs. H. L. Richardson, S. T. Kidder, M. N. Preston and others took part.

The church at Snohomish, Wn., observed June 14 the 10th anniversary of organization with a supper and a program which considered church and educational problems.

The First Church of San José, Cal., celebrated its quarter-centennial May 19, 20. One session was given to historical papers, reminiscences and letters from former pastors. At the evening banquet the speakers discussed great themes of Congregationalism and of church work. At the Sunday morning service President McLean of Pacific Seminary gave a stirring address on Congregationalism, while the pastor, Rev. H. M. Tenney, preached in the evening. The church has had a prosperous growth ever since it struck its roots into the ground under its first pastor, Rev. T. T. Munger, now of New Haven, Ct.

Ravages by Fire

After crowning the hill top for 110 years, the old church at Middlefield, Mass., was struck by lightning June 11, and, in spite of all efforts, was completely destroyed, together with the town hall adjoining. Hard work saved the chapel, and there was time for the removal of all books and furniture from both church and hall. The church was insured for $2,000, but this would not buy the rough lumber for a building like the old one. The loss comes just as the people are coming back for the summer, and the question of a fit auditorium is serious and pressing.

The little chapel at Hope, Ida., has been destroyed by fire. Ours is the only church in the place, a railway division point on the Northern Pacific. A merchant has offered the free use of a hall over his store while the church rebuilds, which it has voted to do at once, though it must be with great difficulty.

Clubs

The Lowell Club held its annual meeting with the suburban church in Tewksbury, Mass., on June 4, the members going out in special electric cars. Dr. Alexander McKenzie spoke in his happiest vein upon Dreams and Visions. Mr. J. W. C. Pickering was chosen president for the ensuing year, and Rev. G. F. Kenngott vice president. The club has a membership of 289.

The club of Worcester, Mass., held its June meeting on the 4th inst. in Mechanics Hall. The attendance was nearly 500. President Barrows of Oberlin College gave his experiences on A World Pilgrimage.

The Taunton Club recently held a largely attended meeting addressed by Rev. W. T. McElveen of Shawmut Church, Boston. Rev. Frank L. Luce of Union Church is the new president.

The ninety-sixth meeting of the Connecticut Valley Club was held at Westfield, June 13. By an unfortunate misunderstanding Rev. E. D. Burr of Newton Center was delayed in reaching the town, but the few who remained were amply repaid by his forceful and comprehensive address on The Mission of the Church. Rev. A. B. Patten of South Hadley was elected secretary in place of Rev. H. C. Meserve.

The Ascutney Club met May 22 at West Lebanon, N. H. Prin. Edward Conant considered the question, What should the people expect of the minister? and Rev. F. C. Putnam discussed the other side, What should the minister expect of the people? The address of the evening was by Rev. G. H. Reed of Concord.

The May festival meeting of the Providence Club was held at the Trocadero, May 28, about 400 members and guests attending. A brief address was heard from Rev. L. L. Wirt of Cape Nome. Rev. Newell Dwight Hillis, D. D., of Brooklyn was the principal speaker, his theme being, Difficulties of the Modern Preacher.

The New Haven Club held its seventeenth annual meeting at West Haven, June 11. Over 200 members were present. The club was addressed by Dr. W. W. Leete of Dwight Place Church, Dr. Ferris of the Calvary Baptist and Rev. Gardner Eldridge, Methodist. The club voted to indorse the action of one of the churches in its endeavor to stop Sunday golf playing on grounds adjacent to the church building. Rev. Charles F. Clarke of Whitneyville was elected president for next year. The dainty souvenir program printed in cool blue tints included a full membership list, with addresses.

A Minister Expelled

At the regular meeting of the Arkansas Valley District Association of Congregational Churches in session at Manitou, Col., May 18, 1900, Rev. D. R. Francis was by a unanimous vote expelled from the association.

CHARLES W. SMITH, *Scribe.*

Record of the Week

Calls

CURTIS, WALTER R. (Christian), S. Granville, N. Y., to Hubbardton, Vt., for one year. Accepts.

ELWELL, T. ROBERT, De Witt, Io., to Allison. Declines.

HUNT, GEO. L. (lay), Staples, Minn., to remain another year.

KLOCK, EDWIN J., Norwich, N. Y., to N. Stonington, Ct. Accepts.

MANWELL, AUGUSTINE P., Hartford Sem., to Rockdale Ch., Northbridge, Mass. Accepts.

RIVES, CHAS. J., Cimarron and Mt. Hope, Okl., to Tecumseh and Centerview. Accepts, and has begun work.

ROBBINS, ANSON H., Buffalo Gap, S. D., to Meckling. Accepts.

ROGERS, OSGOOD W., Mt. Pleasant, Io., to Medford, Okl. Accepts.

SAGE, CHAS. J., to remain another year at Ravenna, Neb.

STANTON, JAY B., Yale Sem., to Carsonville and Port Sanilac, Mich.

STEARNS, FREDERICK B., Fairmount, Ind., to

Continued on page 930.

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Life and Work of the Churches

[Continued from page 929.]

Record of the Week

Bridgman, Baroda and Sawyer, Mich. Accepts.

STUBBINS, WM. H., Dongola, Ill., to Victoria. Accepts.

WHITE, CHAS. E., Hartford Sem., to Wilder, Vt. Accepted, and began June 17.

Ordinations and Installations

FOX, PAUL, Oberlin Sem., o. for Polish work in Cleveland, O., Mizpah Chapel, June 12. Sermon, Rev. Messrs. Chas. S. Mills and John Lewis (Polish); other parts, Dr. H. A. Schauffler, Sec. J. G. Fraser, Rev. Messrs. C. H. Lemmon and F. A. Humphreys.

GILMORE, AUBREY C., o. Kensington, N. H., June 12. Sermon, Rev. G. W. Brooks; other parts, Rev. Messrs. J. A. Pogue, G. E. Street, J. P. Bixby, W. L. Anderson and Dr. Edward Robie.

PITTS, EDDY T., i. Somerville, Mass., West Ch., June 13. Sermon, Dr. J. L. Withrow; other parts, Rev. Messrs. C. L. Noyes, S. C. Bushnell, Dan'l Evans, R. W. Wallace, W. I. Sweet.

STEINER, EDWARD A., i. Sandusky, O., June 14. Sermon, Dr. C. W. Hiatt; other parts, Rev. Messrs. J. H. Hall and Jesse Hill, Prof. A. H. Currier, D. D., Dr. H. M. Tenney.

Resignations

APPLETON, FAYETTE G., Linwood, Neb., after a two years'-pastorate.

GOODSELL, DENNIS, Byron and Bethany, Cal.

KIDD, WM. D., Oroville, Cal.

WALTON, R. CRAVEN, Olivet Ch., Kansas City, Mo.

WARNER, THOS. H., Perry, Mich.

WORTHLEY, HARRY O., Brooksville, Me.

Churches Organized

EATON, COL., out-station, 10 June, 41 members.

WAGNER, S. D., Rev. Philip K. Bechtel, pastor.

WESTSIDE, CAL., Union, 10 June, 32 members.

Personals

ADADOURIAN, HAIG, Manomet Ch., Plymouth, Mass., sails for a six weeks' trip abroad June 30.

BROWN, SHERMAN W., Spencer, Mass., occupied his pulpit June 3 for the first time after an absence of 15 months because of ill health. The day was also the seventh anniversary of his induction into the pastorate at Spencer.

HARGER, CHAS. H., who has supplied for three months at Grand Junction, Col., has now returned to his field at Littleton.

KING, HENRY C., of Oberlin, has declined the presidency of Iowa College.

MILLER, WM. S. A., Hooksett, N. H., has been granted three months' vacation.

TAYLOR, MISS, a graduate of Mt. Holyoke and of this year's class Bible Normal College, Springfield, Mass., joins the force of women evangelists and goes, June 19, to assist Mr. Gill in district work in Westmore, Vt.

American Board Appointments

PARTRIDGE, REV. ERNEST C. AND MRS. WINONA G., Shoreham, Vt., appointed to the Western Turkey Mission. They will fill the vacancy made by the death of Rev. A. W. Hubbard at Sivas. Mr. Partridge is a graduate of Oberlin College and Andover Seminary, and Mrs. Partridge of Oberlin College.

TROWBRIDGE, MISS ISABELLA B., just graduated from Vassar College, appointed to the Central Turkey Mission, is the daughter of a former missionary of the Board, her mother being still in Turkey, and the granddaughter of the venerable Elias Riggs of Constantinople.

Missionaries on Furlough

LEADINGHAM, REV. JOHN, and wife, arrived in San Francisco from Honolulu, May 30.

NELSON, REV. CHARLES A., and family, arrived in San Francisco from Canton, China, May 30.

Canada Congregational Union

The annual meeting of the Union of Ontario and Quebec was held at Emmanuel Church, Montreal, June 6–11. The place was specially fitting, in view of the twenty-fifth anniversary of the organization of that church and the advent to the pastorate of Rev. Hugh Pedley, under whose able leadership prosperity is assured. The organization of another church, the filling of the vacant principalship of the college and the appointment of two professors since the previous meeting in Montreal were further inspirations to a successful meeting.

The Home Field

Much attention was directed to the needs of the home field and The Forward Movement in the Northwest. On the latter topic strong addresses were delivered by Rev. Messrs. Hugh Pedley and A. F. McGregor. The good work of the college was also recognized, and plans were adopted for its still greater efficiency. The growth and service of young life were emphasized in two profitable conferences, presided over by Mr. S. P. Leet and Rev. W. J. Hindley.

The Foreign Field

With equal earnestness did the union turn its attention to the foreign field. The reports of the Chisamba Mission in Africa, by Sec. E. M. Hill and Treas. W. T. Gunn, told of splendid work. The impressive addresses of two missionaries of the American Board in Turkey, Miss Emily Wheeler and Rev. F. W. Macallum, helped to emphasize this important work.

A Wider Congregationalism

The invitation of the Canadian delegation to the International Council to hold the next meeting of the council in Montreal was indorsed, and a committee of arrangements was appointed. Rev. J. W. Bowman of London, Eng., delivered cordial greetings, while Sec. W. J. Woods also responded for brethren across the sea. Nor did the union in its resolutions forget the recent serious losses, not only to American, but world-wide, Congregationalism, in the death of Drs. Storrs, Park and Behrends.

In sermons, addresses and discussions were glimpses of the rallying ground which Congregationalism is assuredly disclosing to churches of every name. The fine annual sermon, by Rev. G. Ellery Read, magnified the church, not as an organization of ecclesiastics, but as a brotherhood of believers among whom the fullest liberty must be allowed for the operation of truth. The evening sermon, by Rev. Hugh Pedley, was an able plea for greater unity, the basis of which should be the supremacy of Christ and the largeness of the believer's inheritance. These thoughts were emphasized in an excellent paper by Rev. W. McIntosh.

Very definitely, too, did the union turn to a yet wider vision as the members discussed questions relating to the whole of man and all men. The address, by Mr. E. L. Veigh, on The Making of an Empire indicated the part which Congregationalists should take in affairs of state. An entire session was given to sociological questions, when Rev. D. S. Hamilton introduced Prison Reform, Rev. C. E. Bolton Temperance, Rev. H. F. Thomas Sunday Observance, Rev. W. A. Vrooman The Labor Question. J. P. G.

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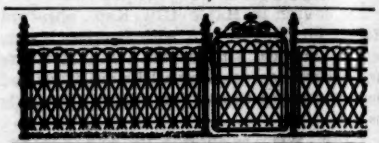

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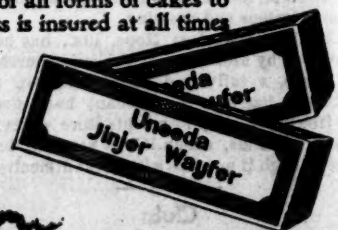

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The Business Outlook

A singular feature to the general trade situation, and one which is not easily understood, is that railroad earnings and statistics of foreign trade show that the volume of business is even larger than a year ago; but the truth of this showing is somewhat injured by the fact that clearing-house exchanges show decreases, while from all the important industries come the reports of smaller production and diminishing demand. As regards clearing house exchanges, however, the explanation is probably this—that, whereas speculation at the present time is practically dead, a year ago it was fairly active. This explanation is further strengthened by the fact that bank clearings outside of New York are heavier this year than last. The market for textiles continues dull and some shading in the price of prints for next fall's delivery is reported. The demand for wool from the woolen manufacturers is only fair, and the wool market as a whole is quiet and only fairly steady. Lower rates for light weight goods for men's wear for next season are predicted.

In the iron and steel market further reductions in quotations are noted, and the pig iron production of the country has undergone some diminution. The copper market on this side is dull and quiet, but it is said to be firmer in European markets.

Boots and shoes are quiet, as are also practically all kinds of building materials.

The industrial situation as a whole may be summarized in the statement that still, though somewhat irregular, considerable improvement has taken place the past week or ten days. Foreign trade figures for the month of May and the eleven months show the heaviest export trade for any fiscal year in our history, aggregating about $1,400,000,000, a sum vastly in excess of imports. For the month of May alone the excess of exports over imports was some $42,000,000.

As regards the speculative markets, comment is almost unnecessary by reason of the excessively apathetic conditions prevailing on both the New York and Boston Stock Exchanges. Not in years has speculation been so narrow as at the present time, and quotations for securities are made simply by the operations of the professional room traders, who are apparently satisfied with obtaining on either the long or the short side of the market a fractional profit. With the return of Messrs. Morgan, Vanderbilt and some other big Wall Street men, the hope is entertained that a more active market may be seen in the near future, and more particularly after the political conventions are out of the way.

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Acquaintance with the present output of this journal will bring thoughtful men and women—younger and older—to similar conclusions.

Yours, *THE CONGREGATIONALIST,*
Warren P. Landers, Supt. of Circulation.

Meetings and Events to Come

THE adjourned meeting of the Congregational Education Society will be held on Monday, June 25, 1900, at 1.30 P. M., at Pilgrim Hall, Congregational House, Boston. Any Congregational church which has within the year contributed to the funds of the society may appoint one delegate to the annual meeting. A full attendance is requested.

PENOBSCOT CONFERENCE, Lincoln, Me., *postponed* from June 19 to June 26.

HAMPDEN ASSOCIATION, Cooley's Hotel, Springfield, Mass., June 26.

NORTHFIELD STUDENTS' CONFERENCE, June 29-July 9.

HARVARD SUMMER SCHOOL OF THEOLOGY, Cambridge, Mass., July 5-21.

NORTHFIELD YOUNG WOMEN'S CONFERENCE, July 13-23.

INTERNATIONAL C. E. CONVENTION, London Eng., July 14-18.

NORTHFIELD GENERAL CONFERENCE, Aug. 2-19.

CONFERENCE ON CATECHETICAL INSTRUCTION, Andover, Mass., July 10, 11.

STATE C. E. CONVENTIONS

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Washington,	Spokane,	June 21-24.
Ohio,	Toledo,	June 26-28.

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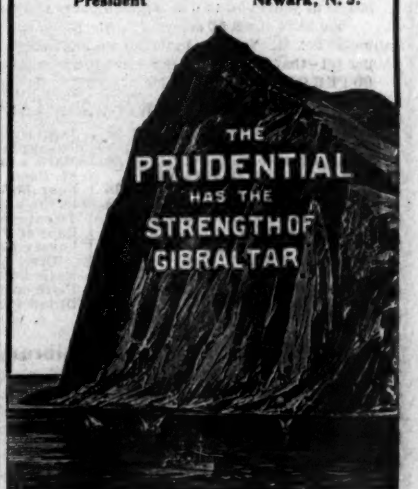

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